

Abesta in Song



Moster

Avesta in Song



by

Dr. Otoman Zar-Adusht Ha'nist



Mazdaznan
is the only
Infallible Science of Life
and Absolute
Transcendental Philosophy
of Eternity

Contents

	Page
Songs	1-301
Invocations	303-326
Salutations	327-331
Mazdaznan Confession	333-337
Mazdaznan Affirmation	339-341
Mazdaznan Prayers—Patets	342-343
Mazdaznan Declaration of Freedom	345-354
Mazdaznan Statement	355-358
Index	359-362

•

Manechjü, Rustomji, Kapadia

AVESTA IN SONG

ODE TO DEITY. No. 1.

O Thou Eternal One

Words by DERZHAVIN

Andante.

INTRODUCTION

Music by O. Z. HANISH.

The musical score is written for piano and organ. It consists of three systems of staves. The first system has a piano part with a 3/4 time signature and a key signature of two flats (B-flat and E-flat). The piano part begins with a piano (p) dynamic and includes triplets. The organ part consists of chords. The second system continues the piano and organ parts, with dynamics including piano (p) and mezzo-forte (mf). The third system features a forte (f) dynamic in the piano part, which includes a series of sixteenth-note runs. Pedal points (Ped.) and asterisks (*) are marked throughout the organ part. The score concludes with a double bar line and a final asterisk.

O Thou Eternal One

times all dev-an-ta-ting flight; Thou on-ly God! There is

This system contains the first two staves of music. The upper staff is a vocal line in treble clef with a key signature of two flats (B-flat and E-flat) and a common time signature. It features a melodic line with various ornaments and a final cadence marked with a 'C' in a circle. The lower staff is a piano accompaniment in bass clef, providing harmonic support with chords and moving lines. Dynamics include a forte 'f' marking and a piano 'p' marking.

no God be-side. Be-ing a-bove all be-

This system contains the next two staves of music. The upper staff continues the vocal melody, marked with a mezzo-forte 'mf' dynamic. It includes a repeat sign and a final cadence. The lower staff continues the piano accompaniment, also marked with 'mf'. The system concludes with a double bar line and repeat dots.

O Thou Eternal One

The first system of the musical score consists of four staves. The top staff is a vocal line in treble clef with a key signature of two flats (B-flat and E-flat) and a common time signature. It contains a melody with various note values and rests, including a measure with a whole note and a measure with a half note. The second staff is a bass line in bass clef, providing harmonic support. The third and fourth staves are piano accompaniment, with the third staff in treble clef and the fourth in bass clef. Both piano staves feature complex chordal textures and arpeggiated figures. The system concludes with a double bar line.

ings! Might-y One! Whom none can com-pre-hend and none ex-

The second system of the musical score continues the composition. It also consists of four staves, maintaining the same instrumental and vocal parts as the first system. The vocal line continues its melody, with a measure marked with a 'p' (piano) dynamic. The piano accompaniment continues with its intricate textures. The system concludes with a double bar line.

plore, Who fill'et ex - ist - ence with Thy-self a - lone, Em -

O Thou Eternal One

mf

brac-ing all, sup - port - ing, rul - ing o'er, Be - ing

mf

p *pp*

whom we call God— and know no more.

p *pp*

5

ODE TO DEITY. No. 2.

A Million Torches Lighted

A mill-ion torch-es light-ed by Thy hand Wan-der un -

wear - ed through the blue a - byss; They own Thy

A Million Torches Lighted

pow'r, ac - com - plish Thy com - mand, All gay with

The first system of the musical score consists of four staves. The top two staves are for the vocal melody, with lyrics 'pow'r, ac - com - plish Thy com - mand, All gay with' written below them. The bottom two staves are for the piano accompaniment. The key signature has three flats (B-flat, E-flat, A-flat), and the time signature is 2/4. A dynamic marking 'f' (forte) appears above the vocal staff on the right side.

life, all el - o - quent with bliss, What shall we

The second system of the musical score also consists of four staves. The top two staves are for the vocal melody, with lyrics 'life, all el - o - quent with bliss, What shall we' written below them. The bottom two staves are for the piano accompaniment. The key signature remains three flats, and the time signature is 2/4.

A Million Torches Lighted

call them? Piles of crys - tal light— A glo - rious

The first system of the musical score consists of four staves. The top two staves are for the vocal melody, with the lyrics 'call them? Piles of crys - tal light— A glo - rious' written below them. The bottom two staves are for the piano accompaniment. The key signature is B-flat major (two flats) and the time signature is 4/4. The melody features a series of eighth and sixteenth notes, with a fermata over the final note of the first phrase.

com - pan - y of gold-en streams— Lamps of ce - les - tial

The second system of the musical score also consists of four staves. The top two staves are for the vocal melody, with the lyrics 'com - pan - y of gold-en streams— Lamps of ce - les - tial' written below them. The bottom two staves are for the piano accompaniment. The key signature remains B-flat major (two flats) and the time signature is 4/4. The melody continues with similar rhythmic patterns, including eighth and sixteenth notes, and a fermata over the final note of the second phrase.

A Million Torches Lighted

ether burn-ing bright, Suns lighting sys-tems with their joy-ous

beams" But Thou to these art as the noon to night"

rall.

mf

mf

cres.

ODE TO DEITY. No. 3.

What Are Ten Thousand Worlds?

What are ten thousand worlds compared to Thee; And what am I,

The first system of the musical score consists of four staves. The top two staves are for the vocal melody, with a mezzo-forte (*mf*) dynamic marking. The bottom two staves are for the piano accompaniment, also marked *mf*. The key signature has three flats (B-flat, E-flat, A-flat), and the time signature is 4/4. The lyrics are written below the vocal staves.

then? Heav'n's un-num-bered host tho' mul - ti-plied by myriads

The second system of the musical score continues the composition with four staves. It maintains the same key signature and time signature as the first system. The lyrics are written below the vocal staves.

What Are Ten Thousand Worlds?

and ar-rayed in all the glo-ry of sub-lim-est thought,

Is but an at-om in the bal-ance, weighed against Thy

What Are Ten Thousand Worlds?

great-ness; is a cy-pher brought against in - fin - i - ty!

The first system of the musical score consists of four staves. The top two staves are for the vocal melody, with a treble clef on the first and a bass clef on the second. The bottom two staves are for the piano accompaniment, with a treble clef on the third and a bass clef on the fourth. The key signature is three flats (B-flat, E-flat, A-flat), and the time signature is common time (C). The lyrics 'great-ness; is a cy-pher brought against in - fin - i - ty!' are written below the vocal staves. Dynamic markings include a piano (*p*) marking at the beginning of the first vocal staff and a mezzo-forte (*mf*) marking at the beginning of the second vocal staff.

What am I, then? Naught! Naught? But the ef-fu-ence of Thy

The second system of the musical score also consists of four staves, continuing the vocal and piano parts. The lyrics 'What am I, then? Naught! Naught? But the ef-fu-ence of Thy' are written below the vocal staves. Dynamic markings include a forte (*f*) marking at the beginning of the first vocal staff, and a piano (*p*) marking followed by mezzo-forte (*mf*) markings on the second vocal staff.

What Are Ten Thousand Worlds?

light di-vine, Per-vad-ing worlds has reached my bos-om, too; Yes,

in my spir-it doth Thy spir-it shine, As shines the

What Are Ten Thousand Worlds?

sun-beam in a drop of dew. Naught? But I

f *mf*

This system contains the first two staves of music. The vocal line (treble clef) begins with a melodic phrase, followed by a rest and then a phrase marked *f* and *mf*. The piano accompaniment (bass clef) provides a harmonic foundation with chords and moving lines.

live, and on hope's pin-ions fly eag-er to-ward Thy

This system contains the next two staves of music. The vocal line continues the melody with the lyrics "live, and on hope's pin-ions fly eag-er to-ward Thy". The piano accompaniment continues with chords and moving lines, maintaining the harmonic structure.

What Are Ten Thousand Worlds?

pres-ence; for in Thee I live and breathe and dwell as -

pir-ing high, e-ven to the throne of Thy di-vin-i-ty.

ODE TO DEITY. No. 4.

I Am, O Lord, and Surely Thou Must Be

First system of the musical score. It consists of a vocal line and a piano accompaniment. The vocal line is in treble clef with a key signature of three flats (B-flat, E-flat, A-flat) and a 3/4 time signature. It begins with a *p* (piano) dynamic and includes accents and a crescendo hairpin. The piano accompaniment is in bass clef with the same key signature and time signature, featuring a steady eighth-note accompaniment. The lyrics "I am, O God, and sure-ly Thou must be, Thou art; Di-" are written below the vocal line.

Second system of the musical score. It continues the vocal line and piano accompaniment. The vocal line includes a *p* (piano) dynamic and accents. The piano accompaniment continues with the same rhythmic pattern. The lyrics "recting, guid - ing all Thou art, Di - rect my un - der-" are written below the vocal line.

I Am, O Lord, and Surely Thou Must Be

mf

stand-ing then, to Thee, Control my spir-it, guide my wan-d'ring

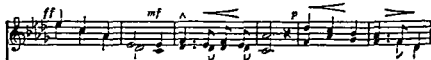
mf

f

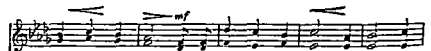
heart; Though but an at-tain-met im-men-si-ty,

f

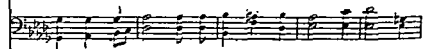
I Am, O Lord, and Surely Thou Must Be



Still I am something fashioned by Thy hand. I hold a middle rank



'twixt heav'n and earth, On the last verge of mor - tal be - ing



I Am, O Lord, and Surely Thou Must Be

stand, Close to the realm where an - gels have their birth, Just on the

This musical system consists of four staves. The top two staves are for the vocal melody, with a treble clef and a key signature of two flats (B-flat and E-flat). The bottom two staves are for the piano accompaniment, with a bass clef and the same key signature. The music is in 4/4 time. The first staff has a forte (*f*) dynamic marking at the beginning and a mezzo-forte (*mf*) marking later. The second staff has a mezzo-forte (*mf*) marking at the beginning. The lyrics 'stand, Close to the realm where an - gels have their birth, Just on the' are written below the vocal staves.

bound-a-ries of the spir - it - land. The chain of be - ing

This musical system also consists of four staves, continuing the vocal and piano parts from the first system. The top two staves are for the vocal melody, and the bottom two are for the piano accompaniment. The key signature remains two flats. The first staff has a piano (*p*) dynamic marking. The lyrics 'bound-a-ries of the spir - it - land. The chain of be - ing' are written below the vocal staves.

I Am, O Lord, and Surely Thou Must Be

mf

is complete in me, In me is mat-ter's last gra-da-tion

mf

P *pp*

lost, And the next step is spir - it, De - i - ty.

P *pp*

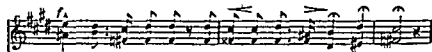
ODE TO DEITY. · No. 5.

I Can Command the Lightning, and Am Dust

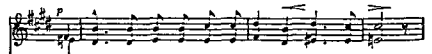
First system of the musical score. It consists of a vocal line and a piano accompaniment. The vocal line is in treble clef with a key signature of two sharps (F# and C#) and a 4/4 time signature. It begins with a forte (*f*) dynamic, followed by mezzo-forte (*mf*), then forte (*f*), and ends with piano (*p*). The piano accompaniment is in bass clef with the same key signature and time signature, starting with a forte (*f*) dynamic and ending with piano (*p*). The lyrics "I can command the light-ning and am dust; A monarch and a" are written below the vocal line.

Second system of the musical score. It continues the vocal line and piano accompaniment. The vocal line starts with a mezzo-forte (*mf*) dynamic, followed by forte (*f*), and ends with piano (*p*). The piano accompaniment starts with a forte (*f*) dynamic and ends with piano (*p*). The lyrics "slave, a worm, a god; Whence came I here, and how?" are written below the vocal line. The system concludes with a double bar line.

I Can Command the Lightning, and Am Dust



So mar - ve - lous - ly con - struct - ed and conceived, unknown.



This clod lives sure-ly thro' some high-er en - er - gy;



I Can Command the Lightning, and Am Dust

mf

For from it - self a - lone it could not be. Cre - a - tor,

mf

This musical system consists of four staves. The top two staves are for the vocal melody, with the lyrics 'For from it - self a - lone it could not be. Cre - a - tor,' written below them. The bottom two staves are for the piano accompaniment. The key signature is three sharps (F#, C#, G#) and the time signature is 4/4. The first staff has a dynamic marking of *mf* (mezzo-forte) at the beginning. The second staff has a dynamic marking of *mf* at the beginning. The music features a mix of eighth and sixteenth notes, with some rests and slurs.

p

Yes, Thy wis - dom and Thy word cre - a - ted me,

p

This musical system consists of four staves. The top two staves are for the vocal melody, with the lyrics 'Yes, Thy wis - dom and Thy word cre - a - ted me,' written below them. The bottom two staves are for the piano accompaniment. The key signature is three sharps (F#, C#, G#) and the time signature is 4/4. The first staff has a dynamic marking of *p* (piano) at the beginning. The second staff has a dynamic marking of *p* at the beginning. The music continues with a similar melodic and harmonic style to the first system, using eighth and sixteenth notes.

I Can Command the Lightning, and Am Dust

Thou source of life and good; Thou spir - it of my spir - it

and my Lord! Thy light, Thy love in their bright plen - itude Filled me

I Can Command the Lightning, and Am Dust

with an im-mor - tal soul, to spring O-ver the a-byes of

This musical system consists of four staves. The top staff is a vocal line in treble clef with a key signature of two sharps (F# and C#) and a time signature of 4/4. It contains the lyrics 'with an im-mor - tal soul, to spring O-ver the a-byes of'. Above the staff, there are two slurs with the dynamic marking 'mf' (mezzo-forte). The second staff is a bass line in bass clef. The third and fourth staves are piano accompaniment in treble and bass clefs respectively, featuring chords and arpeggiated figures.

death, and bade it wear the garments of e - ter - nal day and

This musical system also consists of four staves, continuing the composition. The top staff is a vocal line in treble clef with the lyrics 'death, and bade it wear the garments of e - ter - nal day and'. Above the staff, there is a slur with the dynamic marking 'f' (forte). The second staff is a bass line in bass clef. The third and fourth staves are piano accompaniment in treble and bass clefs respectively, continuing the harmonic and rhythmic patterns from the first system.

I Can Command the Lightning, and Am Dust

wing its heav'n-ly flight be-yond this lit - tle sphere,

This musical system consists of four staves. The top staff is a vocal line in treble clef with a key signature of two sharps (F# and C#). It contains the lyrics 'wing its heav'n-ly flight be-yond this lit - tle sphere,'. The bottom three staves are piano accompaniment in G major, with the right hand in treble clef and the left hand in bass clef. The piano part features a steady eighth-note accompaniment in the left hand and chords in the right hand.

mf E-ven to its source— to Thee, its Au - thor there. *p* *pp*

This musical system also consists of four staves. The top staff is a vocal line in treble clef, continuing the melody. It includes dynamic markings: *mf* (mezzo-forte) at the beginning, *p* (piano) for the phrase 'to Thee', and *pp* (pianissimo) for the final phrase 'its Au - thor there.'. The piano accompaniment continues in the bottom three staves, maintaining the same harmonic structure as the first system.

ODE TO DEITY. No. 6.

O Thoughts Ineffable

f

O thoughts in-ef - fa-ble! O vi-sions blest Though worthless our con-

f

This musical system consists of four staves. The top staff is a vocal line in treble clef with a key signature of two sharps (F# and C#) and a 4/4 time signature. It begins with a forte (*f*) dynamic and contains the lyrics "O thoughts in-ef - fa-ble! O vi-sions blest Though worthless our con-". The second staff is a bass line in bass clef, also in 4/4 time. The third and fourth staves form a piano accompaniment in treble and bass clefs respectively, with the third staff starting with a forte (*f*) dynamic. The piano part features arpeggiated chords and moving lines in both hands.

ceptions all of Thee, Yet shall Thy shadowed im-age fill our

This musical system continues the piece with four staves. The vocal line (top staff) continues with the lyrics "ceptions all of Thee, Yet shall Thy shadowed im-age fill our". The piano accompaniment (bottom two staves) continues with similar arpeggiated textures. The system concludes with a fermata over the final notes of the vocal line.

O Thoughts Ineffable

breast And waft its homage to Thy De - i - ty.

The first system of the musical score consists of four staves. The top staff is a vocal line in treble clef with a key signature of two sharps (F# and C#). It contains the lyrics "breast And waft its homage to Thy De - i - ty." The second staff is a bass line in bass clef. The third and fourth staves are piano accompaniment, with the third staff in treble clef and the fourth in bass clef. Both piano staves feature complex chordal textures and arpeggiated patterns.

God! thus a-lone my low - ly thoughts can soar; Thine

The second system of the musical score also consists of four staves. The top staff is a vocal line in treble clef with a key signature of one flat (Bb). It contains the lyrics "God! thus a-lone my low - ly thoughts can soar; Thine". The second staff is a bass line in bass clef. The third and fourth staves are piano accompaniment, with the third staff in treble clef and the fourth in bass clef. The piano accompaniment continues with similar complex textures as in the first system.

O Thoughts Ineffable

seek Thy pres - ence be - ing wise and good;

This musical system consists of four staves. The top staff is a vocal line in treble clef with a key signature of one flat (B-flat). It contains the lyrics "seek Thy pres - ence be - ing wise and good;". The second staff is a bass line in bass clef. The third and fourth staves are piano accompaniment in treble and bass clefs respectively. The music is in 4/4 time and features various musical notations including notes, rests, and dynamic markings like 'v' (forte) and 'f' (forte).

Midst Thy vast works ad - mire, o - bey, a - dore;

This musical system also consists of four staves, continuing the composition. The top staff is a vocal line in treble clef with a key signature of two sharps (F# and C#). It contains the lyrics "Midst Thy vast works ad - mire, o - bey, a - dore;". The second staff is a bass line in bass clef. The third and fourth staves are piano accompaniment in treble and bass clefs respectively. The music is in 4/4 time and includes dynamic markings such as 'mf' (mezzo-forte).

O Thoughts Ineffable

And when the tongue is el - o - quent no more, The

This system contains the first two staves of music. The vocal line (top staff) begins with a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. It features dynamic markings of *ff*, *f*, and *mf*. The piano accompaniment (bottom staff) uses a grand staff with treble and bass clefs, also in F# and 4/4. It includes dynamic markings of *ff* and *f*. The lyrics 'And when the tongue is el - o - quent no more, The' are positioned between the staves.

soul shall speak in tears of grat - i - tude.

This system contains the next two staves of music. The vocal line (top staff) continues with a treble clef, F# key signature, and 4/4 time signature. It includes a *rall.* (rallentando) marking. The piano accompaniment (bottom staff) continues with a grand staff, F# key signature, and 4/4 time signature, also featuring a *rall.* marking. The lyrics 'soul shall speak in tears of grat - i - tude.' are positioned between the staves.

Come Home!

O. Z. A. HA'NISH

With Precision

Come home, come home, O thou way-far-ing

The first system of musical notation for 'Come Home!'. It consists of a treble and bass staff in G major (one sharp) and 2/4 time. The melody is in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics 'Come home, come home, O thou way-far-ing' are written below the notes.

child! From the Father's house far—shines for thee a

The second system of musical notation. The melody continues in the treble staff, and the bass staff continues the accompaniment. The lyrics 'child! From the Father's house far—shines for thee a' are written below the notes.

star. Come, oh come home! Come home,

The third system of musical notation. The melody continues in the treble staff, and the bass staff continues the accompaniment. The lyrics 'star. Come, oh come home! Come home,' are written below the notes.

Come, oh come home! Come home! come, oh come home!

The fourth system of musical notation. The melody continues in the treble staff, and the bass staff continues the accompaniment. The lyrics 'Come, oh come home! Come home! come, oh come home!' are written below the notes.

At Home!

Answer to the call "Come Home" p. 31

The first system of music consists of a vocal line and a piano accompaniment. The vocal line is in G major (one sharp) and 4/4 time, starting with a half note G4, followed by quarter notes A4, B4, C5, B4, A4, G4, and a half rest. The piano accompaniment features a treble and bass staff. The treble staff has a half note G4, followed by quarter notes A4, B4, C5, B4, A4, G4, and a half rest. The bass staff has a half note G3, followed by quarter notes A3, B3, C4, B3, A3, G3, and a half rest. The lyrics "I'm com - ing home, I'm com - ing home." are written below the vocal line.

I'm com - ing home, I'm com - ing home.

The second system of music continues the vocal line and piano accompaniment. The vocal line has quarter notes G4, A4, B4, C5, B4, A4, and a half note G4. The piano accompaniment has quarter notes G4, A4, B4, C5, B4, A4, and a half note G4. The lyrics "Come home, come home, oh come, oh come" are written below the vocal line.

Come home, come home, oh come, oh come

The third system of music continues the vocal line and piano accompaniment. The vocal line has quarter notes G4, A4, B4, C5, B4, A4, and a half note G4. The piano accompaniment has quarter notes G4, A4, B4, C5, B4, A4, and a half note G4. The lyrics "home. There still is room for me, for_" are written below the vocal line.

home. There still is room for me, for_

The fourth system of music continues the vocal line and piano accompaniment. The vocal line has quarter notes G4, A4, B4, C5, B4, A4, and a half note G4. The piano accompaniment has quarter notes G4, A4, B4, C5, B4, A4, and a half note G4. The lyrics "then, at home, at home!" are written below the vocal line. The system ends with a double bar line and a piano (p) marking.

then, at home, at home!

N.B. To be sung through three times, then conclude by singing the first four bars to the words "I am at home" many a time.

I Am What Men Call God

O. Z. HANISH.

mf

- | | |
|--------------------------------------|--------------------------------|
| 1. I am not lonesome nor a-part | That you must think, lo there! |
| 2. I am the kiss-es of the sun, | I am the tears of rain; |
| 3. I am the sing-ing of the birds, | The rust-ling of the leaves; |
| 4. I am the light that nev-er fails, | The pow'r that nev-er dies; |

cres.

- | | |
|------------------------------------|--------------------------------|
| I am the All, emerged in all, | Be-hold me ev'-ry-where. |
| I am the welcome breath of spring | That brings new life a-gain. |
| I am the ho-ly force of life | In ev'-ry-thing that breathes. |
| I am the still, small voice within | That bids the soul a-rise. |

f

- | | |
|-------------------------------------|-------------------------------|
| I am the morning zeph-yr soft | While skip-ping o'er the lea; |
| I am the sprouting of a seed, | The bud-ding of a flower; |
| I am the thrill of har-mo-ny | You feel but can-not tell; |
| I am the fruit of high-est thought; | I am the i-ron rod |

mf

f slower.

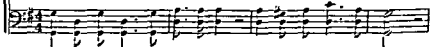
- | | |
|--|-------------------------------|
| I am the mu-sic of the brook | That flows on to the sea. |
| I am the beau-ty that you see | Un-fold-ing ev'-ry hour. |
| I am the firm, unchanging law | That worketh all things well. |
| That strengthens and supports the whole, I am what men call God. • | |

God Abides In Me

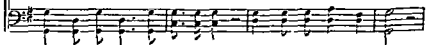
O. Z. HANUSH.



1. Go not, my soul, in search of Him, Thou wilt not find Him there;
2. Thought answereth a-lone to thought, And mind with mind hath kin;
3. Thou shalt not want for company, Nor pitch thy tent a - lone;



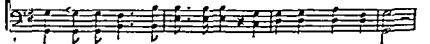
He's not in depths of shadows dim, Nor heights of up - per air.
The out-ward God he findeth not, Who finds not God with-in.
The in-ner God will dwell with thee And show thee all His own.



For not in far - off realms of space The Spir-it has its throne,
And once the vi - sion comes to thee, Re-vealed by in-ward sign,
O gift of gifts, O grace of grace, That God should con-de-scead



In ev'-ry heart it find-eth place And waiteth to be known.
Earth will be full of De-i-ty, And na-ture turns di-vine.
To make my heart His dwelling-place, And be my dai-ly friend.



God Abides In Me

CHORUS.

Then do not go in search of Him, O heart of mine, re - pair,

And wait with-in the si - lence dim, Un - til I find Him there;

For God is al - ways where I am, Where else, then, should He be ?

If in His works He is the same Then God a-bides in me.

A Prayer

p Adagio.

1. God, give me strength or teach me to com-mand The la - tent
 2. God, give me health or teach me to en - throne Those laws of
 3. God, give me truth or teach me that my mind Has but to

fore - es of my in - ner soul; Give me the guidance of Thy
 life by which it may be gained; Give me Thy love or teach me
 seek Thy wis - dom; teach me this, That in the knowledge of Thy

po - tent hand, Or teach my own its conquests to con - trol.
 that my own May break the gyves that un-to-death have claimed
 love I find All truth, all strength, all knowledge, health, and bliss.

Spirit of God

p Adagio.

1. Spir - it of God, pos - sess me, Fill ev - 'ry thought of me
 2. Spir - it of Love, pos - sess me, Fill ev - 'ry dai - ly act,
 3. Spir - it of Truth, pos - sess me, Fill ev - 'ry sense with might,
 4. Spir - it of Peace, pos - sess me, Fill ev - 'ry want and need

Spirit of God

f

With vi-sions of Thy beau - ty, Thy mighty pow'r hath wrought,
 I look to Thee with long-ing, This is the on - ly fact,
 Thro' pow'r di-vine Thou teach me What is my own birth - right.
 With blessings of a-bun-dance, Good tho't, good word, good deed.

Koponte Kai Kamaton

ABU STEPHANI of St Tabas, A. C. 735-794.

O Z HANES

Andante.

1. Art thou wea - ry, art thou la - den, Art thou sore dis-tressed?
 2. Hath He signs to lead me to Him, If He be my Guide?
 3. Hath He jew - els like a ru - ler, That His brow a-dorns?
 4. Should I find Him, should I fol - low What His wag - es here?
 5. Should I still hold close-ly to Him, What has He at last?
 6. Should I ask Him to re-ceive me, Will He an - swer nay?
 7. Seeking, finding, keeping, strug-gling, Is He sure to bless?

"Come to Me," says "One," and coming. Be at rest!
 In His feet and hands are wound plants And His side!
 Yea, a crown, yea, a ver-y cer-tain But of thorns.
 Plen - ty sor-row, great-er la-bors, Many a tear.
 Sor-row van-quished, la-bors end ed. Tri - als past.
 "Not, tho' earth, no, not tho' heav-en, Pass a way."
 Sav-iours, ang - es, saints, and an - gels, An - swer "yes."

Salaam Aleikum

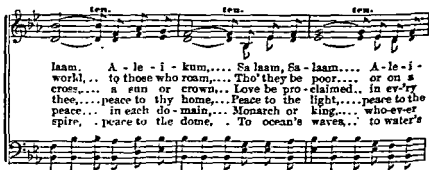
O. Z. HANISH

ten. ten.



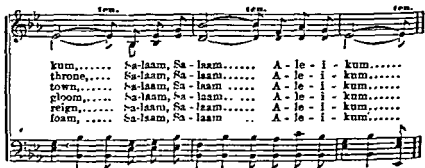
1 Sa-laam, Sa - laam..... A - le - i - kum,..... Sa-laam, Sa -
 2 Sa-laam, Sa - laam..... A - le - i - kum,..... Peace to the
 3 Sa-laam, Sa - laam..... A - le - i - kum,..... Crescent or
 4 Sa-laam, Sa - laam..... A - le - i - kum,..... Peace un - to
 5 Sa-laam, Sa - laam..... A - le - i - kum,..... Let there be
 6 Sa-laam, Sa - laam..... A - le - i - kum,..... Peace to the

ten. ten. ten.



laam. A - le - i - kum,.... Sa laam, Sa - laam.... A - le - i -
 world, .. to those who roam,.... Tho' they be poor.... or on a
 cross,.... a sun or crown,.... Love be pro - claimed, in ev - ry
 thee,.... peace to thy home,.... Peace to the light,.... peace to the
 peace... in each do - main,.... Monarch or king,.... who - ever
 spire, . peace to the dome, . To ocean's waves, .. to water's

ten. ten. ten.



kum,..... Sa-laam, Sa - laam..... A - le - i - kum.....
 throne,.... Sa-laam, Sa - laam..... A - le - i - kum.....
 town,.... Sa-laam, Sa - laam..... A - le - i - kum.....
 gloom,.... Sa-laam, Sa - laam..... A - le - i - kum.....
 reign,.... Sa-laam, Sa - laam..... A - le - i - kum.....
 loam, Sa-laam, Sa - laam .. A - le - i - kum.....

Assurance.

O. Z. HANSEN.

Our Father who art in Peace, Intoned be Thy name,

The first system of musical notation for the hymn. It consists of a treble and bass staff in 2/2 time. The melody is in the treble staff, and the bass staff provides a simple harmonic accompaniment. The lyrics are written below the staves.

Thy realm arise; Thy will incarnate upon the earth as in heav-en.

The second system of musical notation, continuing the melody and accompaniment from the first system. The lyrics continue below the staves.

This day impart Thy word, and remember not our of-fen-ces,

The third system of musical notation. The melody continues in the treble staff, and the bass staff provides accompaniment. The lyrics continue below the staves.

That we may forget those who of-fend us,

The fourth system of musical notation. The melody continues in the treble staff, and the bass staff provides accompaniment. The lyrics continue below the staves.

Thru temp-tation guide us, and from error de-liv-er us. Be it so.

The fifth and final system of musical notation on this page. It concludes the hymn with a final cadence in both staves. The lyrics conclude below the staves.

All the Way My Saviour Leads Me



First system of musical notation. The treble staff features a melody with eighth and sixteenth notes, accented with 'A' marks. The bass staff provides a simple harmonic accompaniment. The lyrics are written below the treble staff.

All the way my Saviour leads me! What have I to ask be-side



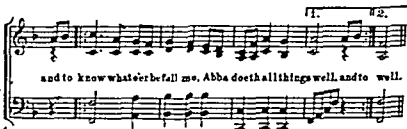
Second system of musical notation. The treble staff continues the melody. The bass staff has some rests in the first measure. The lyrics are written below the treble staff.

when His love and tender mer-cy, here on earth have been my guide!



Third system of musical notation. The treble staff continues the melody. The bass staff continues the accompaniment. The lyrics are written below the treble staff.

Heavenly peace, di-vi-nest comfort, here on earth is Him to dwell



Fourth system of musical notation. The treble staff includes first and second endings, marked '1.' and '2.'. The bass staff continues the accompaniment. The lyrics are written below the treble staff.

and to know what'er befall me, Abba doeth all things well, and to well.

Ranabaya Moya (Arab Desert Song)

Handwritten musical score for 'Ranabaya Moya'. The score is written on two staves, treble and bass clef. The melody is in a 2/4 time signature. The lyrics are written below the treble staff.

Rana-ba-y - a moya ranaba-ya mo-ya ranaba-yileilidum

Continuation of the musical score for 'Ranabaya Moya'. The score is written on two staves, treble and bass clef. The melody is in a 2/4 time signature. The lyrics are written below the treble staff.

su - uk-no rana-ba-y - a moya ranaba-ya mo-ya.

Psa. 46: 10

Be Still and Know

C. H. S.

Softly and impressively

Handwritten musical score for 'Be Still and Know'. The score is written on two staves, treble and bass clef. The melody is in a 2/4 time signature. The lyrics are written below the treble staff.

Be still, and know that I am God, Be still, and know that I am

Continuation of the musical score for 'Be Still and Know'. The score is written on two staves, treble and bass clef. The melody is in a 2/4 time signature. The lyrics are written below the treble staff. The score includes dynamic markings: *m*, *p*, and *rit.*

God, Be still, be still, Be still, and know that I am God.

Follow, Follow Me

(Folge Mir)

O. Z. A. HA'NISH

O. Z. A. HA'NISH

Fol-low me, Ah Fol-low me, Follow, Fol-low me;
Fol-ge mir, O Fol-ge mir, Fol-ge, Fol-ge mir;

Leave all sin and sorrow be-hind, Follow, Follow me.
Lass all' Sünd' un Sorg' da-hin, Fol-ge, Fol-ge mir.

I Live in the Land of Sunshine

O. Z. A. HA'NISH

1. I live in the land of sunshine, Where the skies are ev-er
 2. I live in the land of glo-ry, Where our love is ev-er

bright, Where the fields are strewn with popples, Where the sweet mag-
 pure, And re-cite the won-drous sto-ry Of God's friend-ship

-no - lia blooms, Where the sweet mag-no - lia blooms.
 ev - er sure, Of God's friend-ship ev - er sure.

Blest be the Tie

O. Z. A. HANISH

Blest be— the tie that binds— our hearts in

The first system of musical notation for the song. It consists of a treble and bass staff joined by a brace on the left. The treble staff has a key signature of one flat (B-flat) and a 2/4 time signature. The melody begins with a quarter note B-flat, followed by eighth notes A, G, F, E, D, C, B, A, and a half note G. The bass staff provides a harmonic accompaniment with chords and moving lines.

Roy - al blood.— The fel - low - ship of kin - dred

The second system of musical notation. The treble staff continues the melody with notes like G, F, E, D, C, B, A, and a half note G. The bass staff continues the accompaniment.

minds is like to that of God A - men

The third system of musical notation. The treble staff features a key change to two flats (B-flat and E-flat) and a 4/4 time signature. The melody includes notes like G, F, E, D, C, B, A, and a half note G. The bass staff continues the accompaniment.

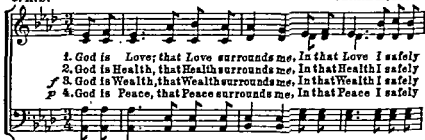
A - men A - men.—

The fourth system of musical notation. The treble staff continues the melody with notes like G, F, E, D, C, B, A, and a half note G. The bass staff continues the accompaniment.

✓ God is Love

C. H. S.

CLARA H. SCOTT




1. God is Love; that Love surrounds me, In that Love I safely
 2. God is Health, that Health surrounds me, In that Health I safely
 3. God is Wealth, that Wealth surrounds me, In that Wealth I safely
 4. God is Peace, that Peace surrounds me, In that Peace I safely



dwell, Love with - in, a - bove, a - round me, Love is
 dwell, Health with - in, a - bove, a - round me, Health is
 dwell, Wealth with - in, a - bove, a - round me, Wealth is
 dwell, Peace with - in, a - bove, a - round me, Peace is



p *In strict time to the close*
 mine, and all is well. God is Love, pure Love, God is
 mine, and all is well. God is Health, pure Health, God is
 mine, and all is well. God is Wealth, pure Wealth, God is
 mine, and all is well. God is Peace, pure Peace, God is

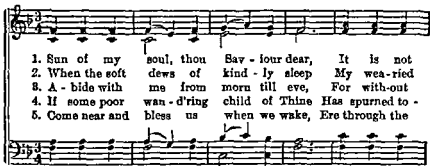


f *p*
 Love, sure Love, That Love is mine *Thine*, and all is well.
 Health, sure Health, That Health is mine *Thine*, and all is well.
 Wealth, sure Wealth, That Wealth is mine *Thine*, and all is well.
 Peace, sure Peace, That Peace is mine *Thine*, and all is well.

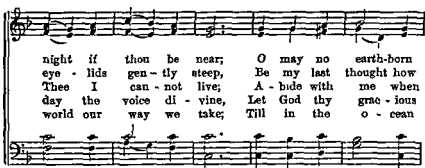
'Sun of My Soul.

JOHN KEEL, A. D. 1827.

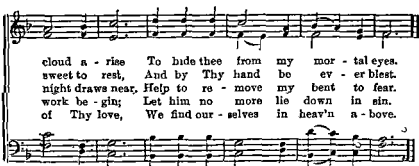
Traditional.



1. Sun of my soul, thou Sav - iour dear, It is not
 2. When the soft dews of kind - ly sleep My wea - ried
 3. A - bide with me from morn till eve, For with - out
 4. If some poor wan - d'ring child of Thine Has spurned to -
 5. Come near and bless us when we wake, Ere through the



night if thou be near; O may no earth-born
 eye - lids gen - tly steep, Be my last thought how
 Thee I can - not live; A - bide with me when
 day the voice di - vine, Let God thy grac - ious
 world our way we take; Till in the o - cean



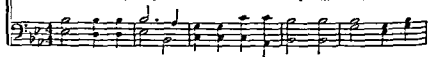
cloud a - rise To hide thee from my mor - taleyes.
 sweet to rest, And by Thy hand be ev - er blest.
 night draws near, Help to re - move my bent to fear.
 work be - gin; Let him no more lie down in sin.
 of Thy love, We find our - selves in heav'n a - bove.

Angels of Light

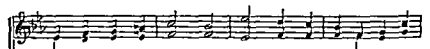
Traditional.



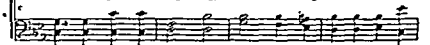
1. Hark! hark! my soul, an - gel-ic songs are swell-ing O'er earth's green
2. On - ward we go, for still we hear them sing-ing, "Come, wea-ry
3. Far, far a - way, like bells at ev-'ning peal-ing, The voice of
4. Rest comes at length, though life be long and drear-y; The day must
5. An - gels sing on, your faith-ful watch-es keep-ing, Sing us sweet



field's and o - cean's wave-beat shore; How sweet the truth those
souls for Maz - da bids you come;" And thro' the dark its
Maz - da sounds o'er land and sea; And la - den souls by
dawn, and dark-some night be past; All jour-neys end in
frag - ments of the songs a - bove, Till morn-ing's joy shall



bless-ed strains are tell - ing, Of that new life ad-mit-ting
ech-oes sweet-ly ring - ing, The mu - sic of the gos-pel
thou-sands meek-ly steal - ing, Lord Maz-da turn their wea ry
wel-come to the wea - ry, Brings health and wealth a-bun-dant-
end the night of weep - ing, And life's long shad-ows break in



Angels of Light

CHORUS.

sin no more.
leads us home.
steps to Thee. An - gels of Maz - da, An - gels of light,
ly at last.
cloud-less love.

Sing - ing to wel - come the pil - grims of the night.

Spyenta Ainyahita

Slowly.

O Z HANISH

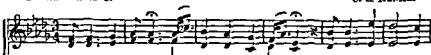
Spyen - ta Ai - nya - hi - ta, Fa - vorite of Lord Mazda, Be - fore thee

kneel - ing Give leaves of heal - ing, Spyenta Ai - nya - hi - ta.

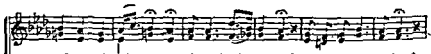
Eternal Wisdom

Traditional. B. C.

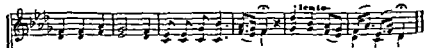
O. Z. HANSEN.



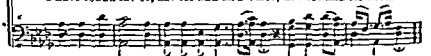
1. E-ter-nal wisdom, present, past, and future; Di-vine Cre-a-tor,
2. Within the whirl-wind, lightnings, and great thunders, In flowing rivers,
3. The firmament shows its hand' work of wisdom, And language utters
4. Great solar systems, thro'-out space and ages Around a cen-ter
5. O son of mankind, god-like in thy sta-tion, God is thy boe-om,
6. The words of my mouth utter only prais-es. Tho' unseen God's hands,



mak-er of all nature, Where is Thine equal, rivals thine creation ?
 mountain and in valley, Wherever turning, I view works of wonders !
 daily unto brightness, Night unto shadow showeth forth a kingdom
 keeping up their pac-ea, Pursue their or-bits, proving reg-u-la-tion,
 heav-en thy re - la-tion; Behold thine image impressed on ev'rything !
 sink-ing hearts He raises, Souls' med-i-ts-tions, accepts He for-ev-er.



In thought sublimest holdest Thine foundation, holdest Thine foundation.
 The heav-ens, al-so, declare to God glory, declare to God glo-ry.
 Filled with great knowl-edge, praising God Thy greatness, praising God Thy greatness.
 Thus teaching mankind Order of Sal-va-tion, Order of Sal-va-tion.
 Be now con-fess-ing, Abba, to Thee I cling, Abba, to Thee I cling.
 I have found fav-or, Sav-ior and Red-ee-mer, Sav-ior and Red-ee-mer.



Keep Still, Keep Still

O. Z. H.

O. Z. HANSEN

P *pp*

1. When in the pres-ence of life's mill Hold well thy tongue: Keep
 2. Whatcare men for thy grief and pain, Thy joys they sure - ly
 3. Un - to the clouds and waves do tell What-ev - er sor - row

p *cres.*

still, keep still! What are men who a - bout thee stroll, That
 seek in vain, The heav-ens keep thee in de-fense, In
 thee be-fell, And to the rock, the blade, and flow'r Re-

mf *f* *ff*

thou con-sid'st to them thy soul, And o - pen'st up thy heart so
 moon, star, sun place con - fi-dence, To them re-veal thy bos-om's
 veal thy heart and gain new pow'r, But be - fore men speak not of

mf *dim.* *p* *pp*

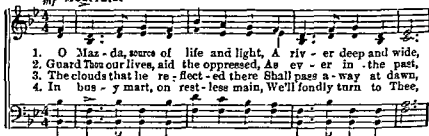
free, That on - ly lives and beats for thee,
 fill, But be - fore men: keep still, keep still!
 ill, Re-mem-ber this: keep still, keep still!

Invocation

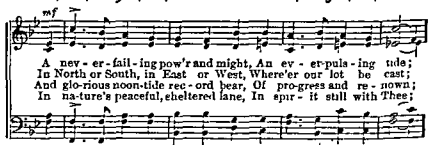
BERTHA LOUISE DEANE.

B. L. D.

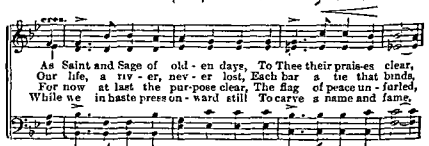
mf Moderate.



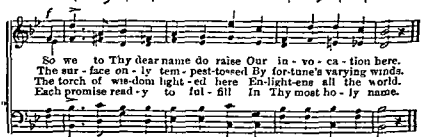
1. O Maz - da, source of life and light, A riv - er deep and wide,
 2. Guard Thou our lives, aid the oppressed, As ev - er in - the past,
 3. The clouds that he re - flect - ed there Shall pass a - way at dawn,
 4. In bus - y mart, on rest - less main, We'll fondly turn to Thee,



A nev - er - fail - ing pow'r and might, An ev - er - puls - ing tide;
 In North or South, in East or West, Where'er our lot be cast;
 And glo - rious noon - tide rec - ord bear, Of pro - gress and re - nown;
 In na - ture's peaceful, sheltered lane, In spir - it still with Thee;



As Saint and Sage of old - en days, To Thee their prais - es clear,
 Our life, a riv - er, nev - er lost, Each bar a tie that binds,
 For now at last the pur - pose clear, The flag of peace un - furled,
 While we in haste press on - ward still To carve a name and fame,



So we to Thy dear name do raise Our in - vo - ca - tion here.
 The sur - face on - ly tem - pest - tossed By for - tune's varying winds.
 The torch of wis - dom light - ed here En - light - ens all the world.
 Each promise read - y to ful - fill In Thy most ho - ly name.

Hail to Thee

O. Z. HANIK.

Hail to thee, our ab-sent brother, Hail to thee, our sis-ter, dear;

The first system of musical notation for the song 'Hail to Thee'. It consists of a treble and a bass staff. The treble staff has a key signature of two flats (B-flat and E-flat) and a common time signature (C). The melody is written in a simple, hymn-like style with eighth and sixteenth notes. The bass staff provides a harmonic accompaniment with chords and single notes.

We remember thee at the hour of pray'r, We remember thee in love;

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics are written below the treble staff.

We remember thee at day-time, We remember thee at night,

The third system of musical notation. It continues the melody and accompaniment. The lyrics are written below the treble staff.

While the earth is in her slumber We bestow our hail on thee.

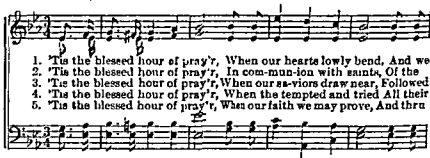
The fourth system of musical notation, which concludes the piece. It features a final cadence in both staves. The lyrics are written below the treble staff.

NOTE.—For hail substitute peace, health, joy, wealth, etc.

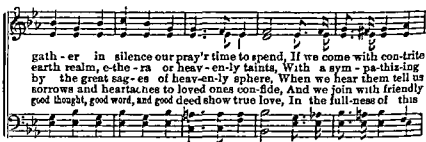
Blessed Hour of Prayer

O. Z. HANSEN, alt.

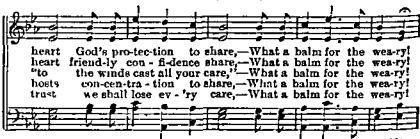
W. H. DOANE.



1. 'Tis the blessed hour of pray'r, When our hearts lowly bend, And we
2. 'Tis the blessed hour of pray'r, In com-mun-ion with saints, Of the
3. 'Tis the blessed hour of pray'r, When our sa-vi-ors draw near, Followed
4. 'Tis the blessed hour of pray'r, When the tempted and tried All their
5. 'Tis the blessed hour of pray'r, When our faith we may prove, And thru

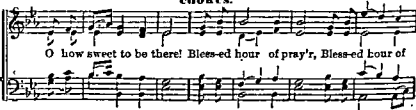


gath - er in silence our pray'r time to spend, If we come with con-trite
earth realm, e-the - ra or heav-en-ly taints, With a sym - pa-thiz-ing
by the great sag-es of heav-en-ly sphere, When we hear them tell us
sorrows and heartaches to loved ones con-side, And we join with friendly
good thought, good word, and good deed show true love, In the full-ness of this



heart God's pro-tec-tion to share,—What a balm for the wea-ry!
heart friend-ly con - fi-dence share,—What a balm for the wea-ry!
"to the winds cast all your care,"—What a balm for the wea-ry!
hosts con-cen-tra - tion to share,—What a balm for the wea-ry!
trust we shall lose ev - 'ry care,—What a balm for the wea-ry!

CHORUS.



O how sweet to be there! Bless-ed hour of pray'r, Bless-ed hour of

Blessed Hour of Prayer

prayer, What a balm for the weary! O how sweet to be there!

This musical score is for the song 'Blessed Hour of Prayer'. It consists of two staves, a treble staff and a bass staff, both in G major (one sharp) and 4/4 time. The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics are written below the treble staff.

There Is Beauty All Around

There is beauty all around whether's love at home, there is

This is the first system of the musical score for 'There Is Beauty All Around'. It features a treble staff with the melody and a bass staff with the accompaniment. The lyrics 'There is beauty all around whether's love at home, there is' are placed between the staves.

joy in every round, whether's love at home, love at home,

This is the second system of the musical score. The melody continues in the treble staff, and the accompaniment is in the bass staff. The lyrics 'joy in every round, whether's love at home, love at home,' are written between the staves.

love at home; there is beauty all around, whether's love at home

This is the third and final system of the musical score. The melody concludes in the treble staff, and the accompaniment is in the bass staff. The lyrics 'love at home; there is beauty all around, whether's love at home' are written between the staves.

The Quiet Hour

KATHARINE KELLY.

O. Z. HAYNE.

p *slow.*

1. Soft - ly fall the shades of night, Gen - tly glides the fading light,
2. Waft-ing mes-sag-es of love! From the great wide realms above,

p

Hour of qui-et and re- pose, Naught but peace from thee out-flows.
Like a blessing down they fall On the hearts of all who call.

mf

Hushed the voices of the day! All is in great nature's away,
Peace, that word so full of rest, Right - ly held by all the blest,

f

List' here comes the evening breeze Whis-p'ring, softly, peace, peace, peace!
In thine own heart depths 'tis found, Shedding gladness all a-round.

Holy Father

BROWNIE RAYBONE WEAVERSON.

O. Z. HANISH.

mf *slow.*

1. Ho - ly Fa - ther, Keep - er of the wing-ed night,
2. Ho - ly Fa - ther, Be my staff and gold - en rod,

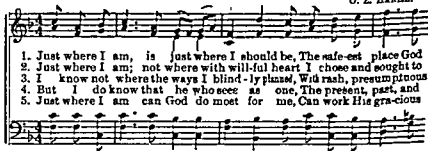
Si - lence grand! To Thee my spir - it takes its flight.
Let me grow To be more like our Master's God.

Bless - ed Fa - ther, Thou hast destined and fore - told
Bless - ed Fa - ther, All my bur - dens I cast down,

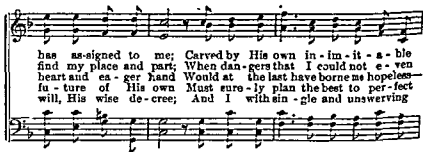
Ou - r path and goal, All things to me un - fold.
Thee a - lone I'll serve, O lift my thorn - y crown

Just Where I Am

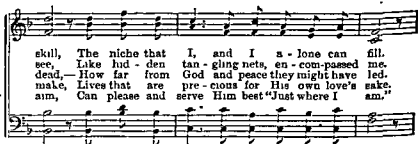
O. Z. HANKE.



1. Just where I am, is just where I should be, The safe-est place God
 2. Just where I am; not where with will-ful heart I chose and sought to
 3. I know not where the ways I blind-ly planned, With rash, presumptuous
 4. But I do know that he who sees as one, The present, past, and
 5. Just where I am can God do most for me, Can work His gra-cious

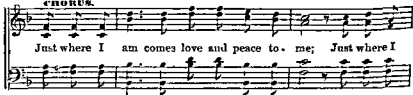


has as-signed to me; Carved by His own in-im-it-a-ble
 find my place and part; When dan-gers that I could not e-ven
 heart and ea-ger hand Would at the last have borne me hope-less—
 fu-ture of His own Must sure-ly plan the best to per-fect
 will, His wise de-cree; And I with sin-gle and unswerving



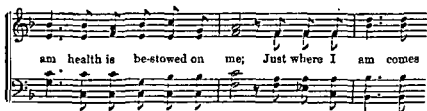
skill, The niche that I, and I a-lone can fill.
 see, Like hid-den tan-gling nets, en-com-passed me.
 dead,—How far from God and peace they might have led.
 make, Lives that are pre-cious for His own love's sake.
 aim, Can please and serve Him best "Just where I am."

CHORUS.

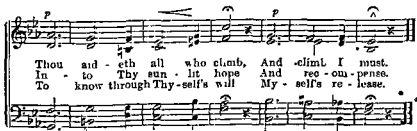
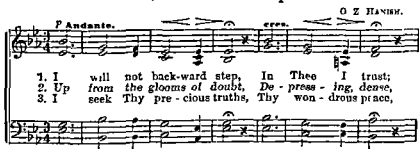


Just where I am comes love and peace to me; Just where I

Just Where I Am



Not Backward Step



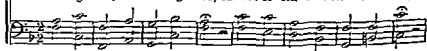
Facing God

H. ESTELLE DUDLEY.

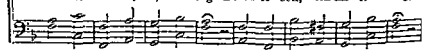
O. Z. HANISH



1. Fac-ing Thee, ah! fac-ing Thee, Naught but goodness can I see;
2. Fac-ing Thee, ah! fac-ing Thee, Car-nate laws have left me free;
3. Fac-ing Thee, ah! fac-ing Thee, There can come no loss to me—
4. Fac-ing Thee, ah! fac-ing Thee, Fear has lost its pow'r o'er me,
5. Fac-ing Thee, ah! fac-ing Thee, Shades of sin and sick-ness flee,



Naught of wrong, op-pres-sion, doubt; Foes with-in or foes with-out,
 So-called mat-ter and its claim Is but Spir-it's mor-tal name,
 Loss or lack of an-y good,—Rich-es, wis-dom, friends, and food,
 Haunting, par-a-lyz-ing fear, Drain-ing life of all that's dear,
 Pain and sor-row, too, take wing—Death it-self, with all its sting,



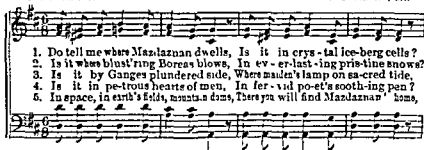
All is peace and pur-i-ty, While I'm stead-fast fac-ing Thee.
 Lit-tle recks its ty-ran-ny, While I still am fac-ing Thee.
 There can be no pov-er-ty, Fac-ing, sim-ply fac-ing Thee.
 Fear-less of its bur-den he, Now the soul that's fac-ing Thee.
 Joy di-vine is all I see, Fac-ing, ev-er fac-ing Thee.



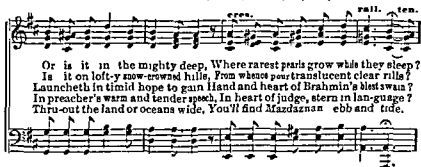
Where Mazdaznan Dwells

DR. THOS. MCCABE.

O Z HANISH, alt.



1. Do tell me where Mazdaznan dwells, Is it in crys - tal ice-berg cells?
 2. Is it where blust'ring Boreas blows, In ev - er-last - ing pris - tine snows?
 3. Is it by Ganges plundered side, Where maiden's lamp on sa - cred tide,
 4. Is it in pe - trous hearts of men, In fer - vid po - et's sooth - ing pen?
 5. In space, in earth's fields, mountains' dome, There you will find Mazdaznan' home,



Or is it in the mighty deep, Where rarest pearls grow while they sleep?
 Is it on loft-y snow-crowned hills, From whence pour translucent clear rills?
 Launcheth in timid hope to gain hand and heart of Brahmin's blest swain?
 In preacher's warm and tender speech, In heart of judge, stern in lan - guage?
 Thru-out the land or oceans wide, You'll find Mazdaznan ebb and tide.

ff CHORUS. *Faster.*



There, yea, 'tis there, Maz-daz-nan home for - ev - er,

Slower.



There, e - ven there, There, 'tis ev - 'ry - where.

Thou Soul of Souls.

O. Z. HANSEL.

p Andante. *mf*

Ah, ev-er near to me, my God, Thou art! Felt in the

The first system of musical notation for the song. It consists of a treble and bass staff in G major (one sharp) and 4/4 time. The tempo is marked 'Andante' and the dynamics are 'p' (piano) and 'mf' (mezzo-forte). The lyrics 'Ah, ev-er near to me, my God, Thou art! Felt in the' are written below the notes.

p

throbbing of my sink-ing heart; Near-er than my own thought

The second system of musical notation. The dynamics are 'p' (piano). The lyrics 'throbbing of my sink-ing heart; Near-er than my own thought' are written below the notes.

mf

Thou art to me; Noth-ing is re-al with-out Thee, ah, Thee!

The third system of musical notation. The dynamics are 'mf' (mezzo-forte). The lyrics 'Thou art to me; Noth-ing is re-al with-out Thee, ah, Thee!' are written below the notes.

p

Thy per-fect light to me makes morning fair, Thy breath is

The fourth system of musical notation. The dynamics are 'p' (piano). The lyrics 'Thy per-fect light to me makes morning fair, Thy breath is' are written below the notes.

p

fresh-ness in the Va-yu air; The glo-ry of the skies

The fifth system of musical notation. The dynamics are 'p' (piano). The lyrics 'fresh-ness in the Va-yu air; The glo-ry of the skies' are written below the notes.

Thou Soul of Souls

and of the earth, Thou art, O Soul of souls, my in - most heart.

mf ritard.

A Peace Chant

MARIA VICTORIA BEADWELL.

O. Z. HANICK.

1. "Sweet peace of a - bun - dance to thee!" With - in all thy
 2. Im - preg - nat - ed be there thy mind With in - tel - lect
 3. "Sweet peace of a - bun - dance to thee!" Thou great as - pi -
 4. Then shall be thy bright be - ing free To spir - its, the

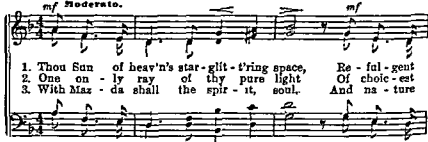
sa - cred do - main Thy bod - y, God's tem - ple shall be
 clear and su - preme, That know - ledge with wis - dom combined
 ra - tion of soul Breathe thro' all thy be - ing, and be
 great source of light; "Sweet peace of a - bun - dance to thee!"

A - dorned for a most peace - ful reign.
 May give thee at all times thy theme.
 Di - vine - ly in - spired for thy goal.
 To Sa - la - am most glo - rious might.

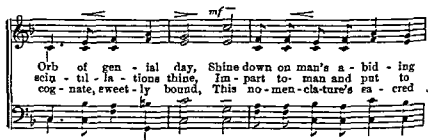
God's Bright Concentric Pearl

DR. THOS MCCABE.
mf Moderato.

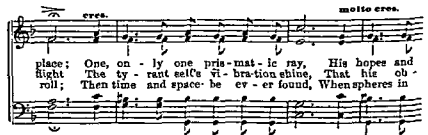
O. Z. HANSEN



1. Thou Sun of heav'n's star-glit-t'ring space, Re-ful-gent
2. One on-ly ray of thy pure light Of choic-est
3. With Maz-da shall the spir-it, soul. And na-ture



Orb of gen-ial day, Shine down on man's a-bid-ing
scin-til-la-tions thine, Im-part to man and put to
cog-nate, sweet-ly bound, This no-men-cla-ture's sa-cred



place; One, on-ly one pris-mat-ic ray, His hopes and
flight The ty-rant self's vi-bration shine, That his ob-
roll; Then time and space be ev-er found, When spheres in

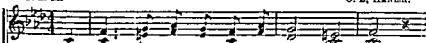


yearnings to in-spire, Thro' love's in-vig-o-rat-ing Fire!
ject-ive-man may find. In full ac-cord with soul and mind!
paths have ceased to whirl A-round God's bright con-cen-tric Pearl!

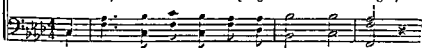
Il Elo-him

O. Z. H.

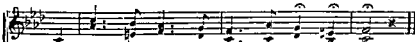
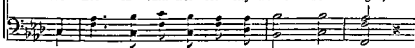
O. Z. HANISH.



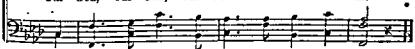
1. Maz - da, thou the - o - pneu - stic mas - ter - thought,
2. Lla - ma, thou mas - ter of all no - ble thought,
3. Brah - ma, thou breath that giv - est wings to thought,
4. Bud - dha, thou em - a - na - tive mas - ter - thought,
5. Ab - ba, thou lov - ing fa - ther of all thought,
6. Al - lah, ex - pres - sion of man's no - ble thought,
7. O man, re - vere the lan - guage of the thought,



Man's on - ly her - i - tage and staff and rod,
 To hearts of men all love and peace hast brought,
 And lift - est us from er - ror un - to God,
 In - to whose bos - om ev - 'ry heart is caught,
 Who des - tin'dst un - to me a peace - ful lot,
 To man - kind in all a - ges won - ders wrought,
 Live not in vain nor let thy works be naught,



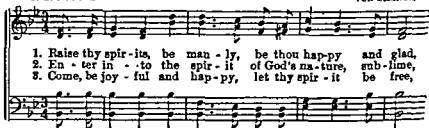
Maz - da,	Maz - da,	Maz - da	il	E - lo - him.
Lla - ma,	Lla - ma,	Lla - ma	il	E - lo - him.
Brah - ma,	Brah - ma,	Brah - ma	il	E - lo - him.
Bud - dha,	Bud - dha,	Bud - dha	il	E - lo - him.
Ab - ba,	Ab - ba,	Ab - ba	il	E - lo - him.
Al - lah,	Al - lah,	Al - lah	il	E - lo - him.
Our God,	our God,	our God	is	God with - in.



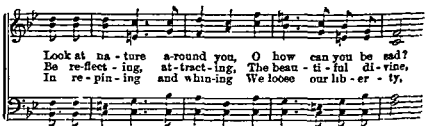
Raise Thy Spirits

O. Z. HANSEN.

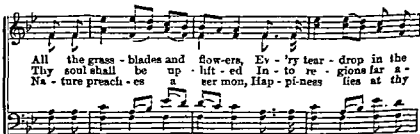
VON SIECHER.



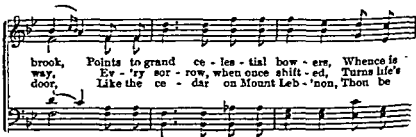
1. Raise thy spir-its, be man-ly, be thou hap-py and glad,
 2. En-ter in-to the spir-it of God's na-ture, sub-lime,
 3. Come, be joy-ful and hap-py, let thy spir-it be free,



Look at na-ture a-round you, O how can you be sad?
 Be re-flect-ing, at-tract-ing, The beau-ti-ful di-vine,
 In re-pin-ing and whin-ing We loose our lib-er-ty.



All the grass-blades and flow-ers, Ev-'ry tear-drop in the
 Thy soul shall be up-lift-ed In-to re-gions far a-
 Na-ture preach-es a ser-mon, Hap-pi-ness lies at thy



brook, Points to grand ce-les-tial bow-ers, Whence is
 way, Ev-'ry sor-row, when once shift-ed, Turns life's
 door, Like the ce-dar on Mount Leb-'non, Thon be

Raise Thy Spirits

com - ing all the good, is com - ing all the good.
 shad - ows in - to day, life's shad - ows in - to day.
 grow - ing ev - er - more, be grow - ing ev - er - more.

A Conception of God

M. V. BEADWELL

O. Z. HANISH

1. What name we our God who fill - eth all space And mov - eth in
2. The One in the All— in - nom - i - nate sound Vi - brat - ing thro' -
3. The air at twi - light breathes Mazda's great name; The El - o - him
4. To Al - lah, the King, our al - tars we raise, And Ab - ba, "Our

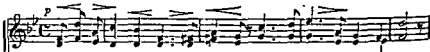
e - ther as well as in clod? Why! Shall we con - fine as a
 out this ter - res - tri - al ball, The glo - ri - ous voice, the ce -
 gen - tly in - tones and gives flight To songs of the sea, then a
 Fa - ther," re - sounds as we sing All glo - ry to Lla - ma and

race the All - God That shin - eth and burn - eth thro' ev'ry man's face?
 les - ti - al call— That sure - ly is God, and with - in He is found.
 gloom as of night Telle storms of Je - ho - vah the name writ a flame.
 Buddha: "We bring A most perfect peace from our God thro' all days"

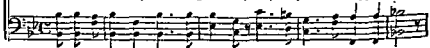
Inspiration.

NELLIE M. D. BATCHELDER.

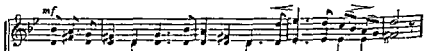
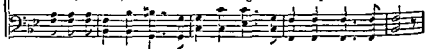
O. Z. HANSEN.



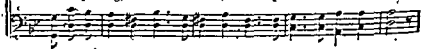
1. Un-to our hearts an in-spi-ra-tion creeps to build a life un-told,
2. The lo-tus with its pet - als white like i - vo-ry and heart like gold,
3. At sunrise we are greet-ing Him, in-spir-ing us our lights to trim,
4. Proud science never taught our soul to stray far as the milky way,
5. The lit-tle ev - er - last - ing flow-er, too, inspires the laggard soul



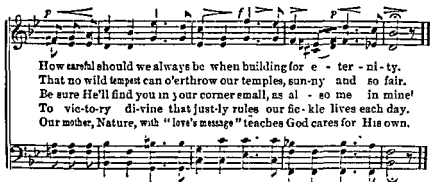
Just as the purple shadows lie a-long the mountains as of old.
In-spir-eth one Mazdaznan's life of pur - i - ty thus to un-fold.
He looks from heaven down on us to see if ou - r lights burn dim.
The twelve signs of the solar year, as likewise twelve hours of the day,
To do, to dare, to strive once more to gain the sem-pi-tern - al goal.



We're building daily from our hearts within the thoughts so true and free,
To-mor-row may bring us the storm, so your foundation choose with care,
Why were we born but for His service, granting us His bliss di-vine!
Re-peat themselves as time goes on and point to us the per-fect way,
In ev-ry-thing, how-ev - er small, an in - spi-ra - tion He has sown,



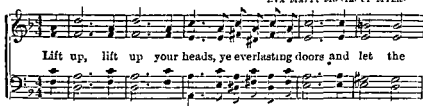
Inspiration.



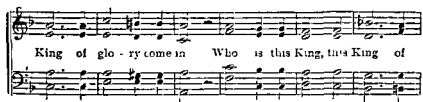
How careful should we always be when building for e - ter - ni - ty.
 That no wild tempest can o'erthrow our temples, sun-ny and so fair.
 Be sure He'll find you in your corner small, as al - so me in mine!
 To vic-to-ry di-vine that just-ly rules our fic-kle lives each day.
 Our mother, Nature, with "love's message" teaches God cares for His own.

Lift Up Your Heads

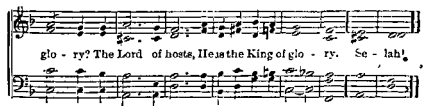
EVA MARIA MONTAGUE MYERS



Lift up, lift up your heads, ye everlasting doors and let the



King of glo - ry come in Who is this King, this King of



glo - ry? The Lord of hosts, He is the King of glo - ry. Se - lah!

I Am the Son of God

HENRY FRANK.

O. Z. HANSH.

f Adagio.

1. I am the Son of God, not born of flesh, In sin conceived, by
 2. My life is boundless free, my spir-it pure As that which throbs in
 3. For I am Son of God, by love be-got. In me, im-per-son-
 4. Thro' all my be-ing runs a liv-ing fire Like pur-i-ly-ing

mor-tal loins be-got; But breath of u-ni-ver-sal spir-it
 God's own breast of white; My source, whence emanate my pow'rs se-
 at-ed, He that was Un-on-erous and in-per-son-al, hath
 stream from heav'n that throbs With u-ni-ver-sal and di-vine 'de-

fresh As blooms of Paradise, love's fingers wrought, When at Cre-ation's
 cure, Ex-haust-less substance of the In-fi-nite! When with the Spirit's
 wrought The likeness of Himself. Like him, the cau- I am of my own
 sire, And quells the storm of passions' riotous mads. For tho' despised and

dawn, the flaming stars O'er heaven dragged Aurora's roseate cars.
 pen-e-trat-ing eye, Through flesh I pierce, God's presence I spy.
 world in which I dwell, Where in the shad-ow of my-self is hell.
 in the dust, a worm, I still am Son of God in human form.

The Command

EVA MARIA MONTAGUE MYERS.

O. Z. HANIN.

slow.

faster.

1. Join it now! O join it now, the mer - ry throng, Go
2. It's too late! Too late to give a lov - ing thought To
3. Wea - ry feet! Poor wea - ry feet, whose limbs move slow Thru
4. Deeps are stirred! His deeps are stirred, his word, his thought, His
5. Cheer and bless! To cheer and bless all whom we greet, By

fill the air with shout and song, For if you wait re -
 help e'en those who know it not, All thoughts of love do
 drea - ry years that come and go. With naught to bless save
 deeds are known and loud-ly taught, Let's haste to help those
 ei - lent thought or pre - sence sweet, That Christ - mas - tide to

slow.
 lent - less Fate Will haste to say, it is too late.
 sure - ly meet To form one path for wea - ry feet
 now a word From some dear soul whose deeps are stirred
 in dis - tress, To com - fort them, to cheer and bless.
 all may be One long glad song of har - mo - ny.

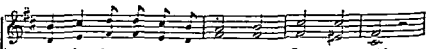
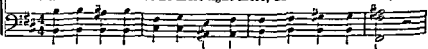
Apocalypse

Apocalypse. A. D. 68. O. Z. H.

O. Z. HANKE.



1. No, for me not, nor be-fore me Thou shalt cast thy lot,
2. Of the say-ings, of fore-tell-ings A well-meas-ured lot,
3. I am Al-pha and O-me-ga Erst-while and the past;
4. I, the off-spring of as-sur-ance Com-ing from a-far,
5. Ei-ther side of those great riv-ers Stands the tree of life,
6. Then there shall be no more light there, Candle or the sun,



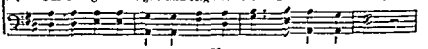
Fall be-fore me as to wor-ship? Do it not!
 Give it broad-cast, give it wise-ly, Seal it not!
 Bless-ed they who keep my say-ings First and last.
 To be un-to thee a shin-ing Morn-ing star.
 Bear-ing leaves to heal the na-tions, End all strife.
 For the deeds done in the bod-y We a-tone.



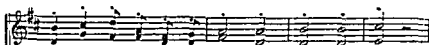
A little faster and staccato.



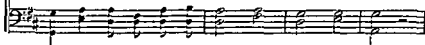
For I am thy fel-low-serv-ant, Dost thou know me not?
 Let a filth-y and un-just one Fol-low his own will,
 All the faith-ful to a-crit-y When the homes are bright,
 Let the spir-it and the bride say, "Come to riv-ers free,
 And there shall be no more cur-sing, For the throne of God
 Our God giv-eth light and reign-eth Now and ev-er-more;



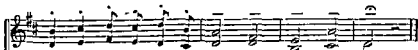
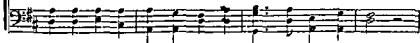
Apocalypse



All thy breth-ren, all thy proph - ets Wor - ship God.
But if right-eous, ho - ly, let him Be so still.
To the tree of life e - ter - nal Have a right
And let him that is a - thirst come Un - to me.
Leads the faith-ful and the pray'r - ful With His rod.
He knows all things, do-eth all things As be - fore.



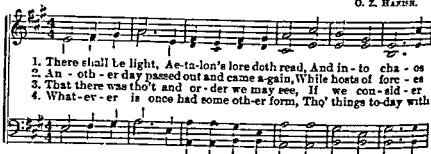
Plagues and judgment will be meted Thru - out ev' - ry land,
I bring quickly, e - ven swift-ly, My re - ward with me
I have sent thee an - gels, ma - ny, Proof to ver - i - fy,
Him that hear-eth and for - bear-eth, Who - so - ev - er will,
See shall they His face; wear garments, Yea, without a blame,
I come quickly, give di - rect - ly Truth that flam - ing sword,



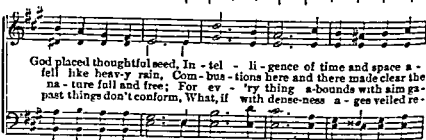
For the time I once have spok - en Is at hand.
To give man, ac - cord - ing as his Works shall be.
And of things that I have spok - en Tes - ti - fy.
From the fount of life, yes, free - ly, Cups I fill."
On their own bright-shin-ing fore - heads Bear His name.
Bless - ed is he who for - ev - er Keeps my word.



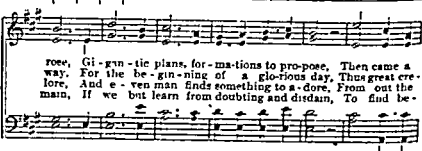
There Shall Be Light



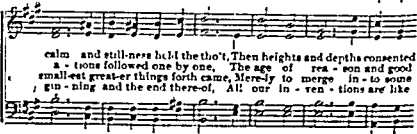
1. There shall be light, Ae-ta-lon's lore doth read, And in-to cha-os
 2. An-oth-er day passed out and came a-gain, While hosts of forc-es
 3. That there was tho't and or-der we may see, If we con-sid-er
 4. What-ev-er is once had some oth-er form, Tho' things to-day with



God placed thoughtful seed, In-tel-li-gence of time and space a-
 fell like heav-y rain, Com-bus-tions here and there made clear the
 na-ture full and free; For ev-'ry thing a-bounds with sim-ga-
 past things don't conform, What, if with dense-ness a-ge veiled re-

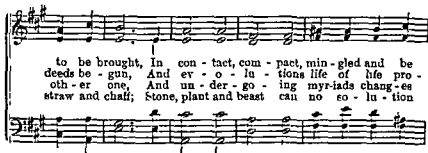


roce, Gi-gan-tic plans, for-mations to pro-pose, Then came a
 way. For the be-gin-ning of a glo-rious day, Thus great cre-
 lore, And e-ven man finds something to a-dore, From out the
 main, If we but learn from doubting and disdain, To find be-

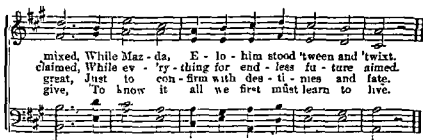


calm and still-ness held the tho't, Then heights and depths consented
 a-tions followed one by one, The age of rea-son and good
 small-est great-er things forth came, Mere-ly to merge in-to some
 gin-ning and the end there-of, All our in-ven-tions are like

There Shall Be Light



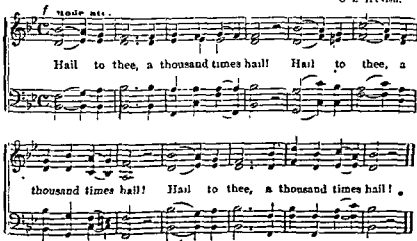
to be brought, In con - tact, com - pact, min - gled and be
deeds be - gun, And ev - o - lu - tions life of life pro -
oth - er one, And un - der - go - ing myr - iads chang - es
straw and chaff; Stone, plant and beast can no so - lu - tion



mixed, While Maz - da, E - lo - him stood 'tween and 'twixt.
claimed, While ev - 'ry - thing for end - less fu - ture aimed.
great, Just to con - firm with des - ti - nies and fate.
give, To know it all we first must learn to live.

Thousand Times Hail!

O Z HAYDON.



f *mod. rit.*
Hail to thee, a thousand times hail! Hail to thee, a
thousand times hail! Hail to thee, a thousand times hail!

From Out the Presence

EVA MARIA MONTAGUE MYERS.

P *slowly*

Who are these ap-proach-ing To the al-tar sent,

p *dim.*

Stirred by in-ward yearn-ing Till the heart was rent?

mf *cres.*

They are faith-ful seek-ers, Lis-t'ning pa-tient-ly

cres. *p dim.*

For the voice that com-eth, Veiled in mys-ter-y.

p

Lis-ten, O ye sens-es, To the voice that calls

Ped. *Ped. p.* *X Ped.* *Ped. f*

From Out the Presence.

p

For the great sub-jec-tion, Ere the sun-light palls,

p

So the "In-ner Voice" will Sof-ten all our woes,

p *mf*

And to all who lis-ten Gone will be all foes

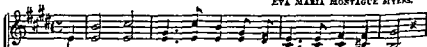
f *animated.*

Then will come re-joic-ing, Hopes for bright-er days,


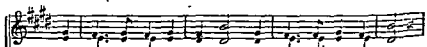
When from out the "Pres-ence" We shall sing God's praise.

For the Faithful.

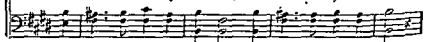

EVA MARIA MONTAGUE MYERS.



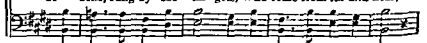

1. Give praise, give all the glo - ry To God's il - lu-mined sons.
2. They do not tell their sto - ry, With blare of trum-pets shout,
3. They know a time that com-eth To all the staunch of heart,
4. "A Ho - ly Con - fir-ma-tion" Will come in God's own time,

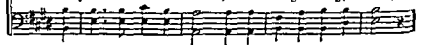
Who noth-ing find too low - ly To help the err-ing ones,
 Their lives so full of glo - ry, The world must find them out,
 And not to him who run-neth Will come the bet - ter part,
 When Saints of ev - 'ry na - tion, Will hear the mys - tic chime

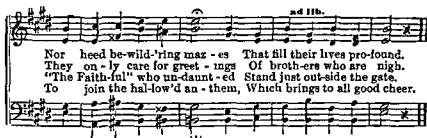
So let us sing their praises, And make the air re-sound,
 They do their work, not heed - ing The talk of pass-ers by.
 That time hath God ap-point - ed For those who watch and wait,
 Of bells, rung by the an - gels, Who come from far and near,

Nor heed be-wild-'ring max - es, That fill their lives pro-found,
 They on - ly care for greet-ings Of broth-ers who are nigh,
 "The Faith - ful" who un-daunted Stand just out-side the gate,
 To join the hal-low'd an-them, Which brings to all good cheer,



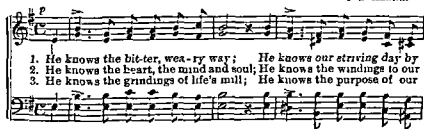
For the Faithful.



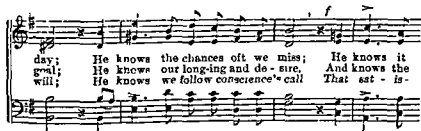
Nor heed be-wild-'ring max-es That fill their lives pro-found.
 They on-ly care for greet-ings Of broth-ers who are nigh.
 "The Faith-ful" who un-daunt-ed Stand just out-side the gate.
 To join the hal-low'd an-them, Which brings to all good cheer.

He Knows It All

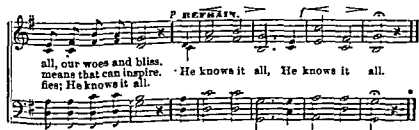
O Z HANDEL.



1. He knows the bit-ter, wea-ry way; He knows our striving day by
 2. He knows the heart, the mind and soul; He knows the windings to our
 3. He knows the grindings of life's mill; He knows the purpose of our



day; He knows the chances oft we miss; He knows it
 goal; He knows our long-ing and de-sire, And knows the
 will; He knows we follow conscience's call That est-is-

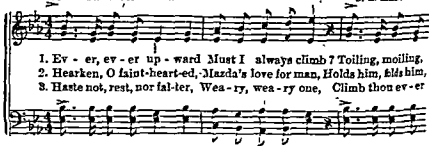


all, our woes and bliss.
 means that can inspire. He knows it all, He knows it all.
 fies; He knows it all.

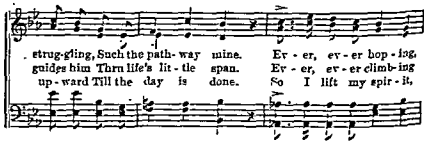
Upward

EVA MARIA MONTAGUE MYERS.

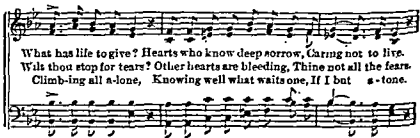
O. Z. HANSEN.



1. Ev - er, ev - er up - ward Must I always climb ? Toiling, moiling,
 2. Harken, O faint-heart-ed, Mazda's love for man, Holds him, bids him,
 3. Haste not, rest, nor fal-ter, Wea-ry, wea-ry one, Climb thou ev - er



strug-gling, Such the path-way mine. Ev - er, ev - er hop - ing,
 guides him Thru life's lit - tle span. Ev - er, ev - er climb - ing
 up - ward Till the day is done. So I lift my spir - it,



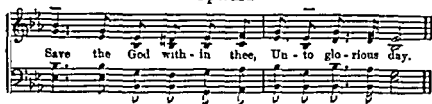
What has life to give? Hearts who know deep sorrow, Caring not to live.
 Wilt thou stop for tears? Other hearts are bleeding, Thine not all the fears.
 Climb-ing all a-lone, Knowing well what waits one, If I but a - tone.

CHORUS.



Climb - ing ev - er up - ward, None shall point the way,

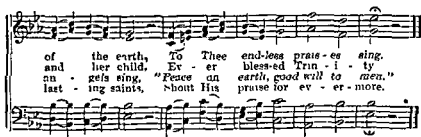
Upward



Lord God Elohim

MARIA ELIZABETH RUTH HILTON


O. Z. HARNER



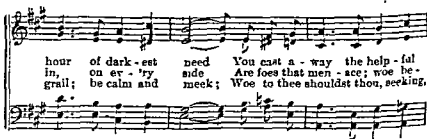
Take Heed

EVA MARIA MONTAGUE MYERS.

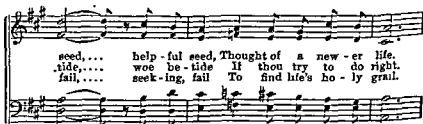
O. Z. HAYDN



1. O dear - est heart, take heed! take heed! Lest in your
 2. God help thee now, though sore - ly tried, With-out, with
 3. O dear - est heart, make haste and seek Life's ho - ly

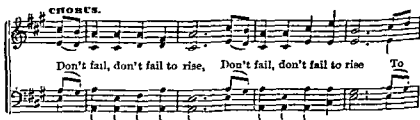


hour of dark - est need You cast a - way the help - ful
 in, on ev - 'ry side Are foes that men - ace; woe be -
 grail; be calm and meek; Woe to thee shouldst thou, seeking,



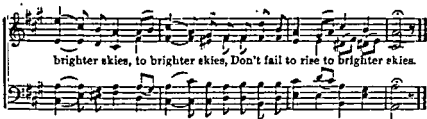
seed, ... help - ful seed, Thought of a new - er life.
 tide, ... woe be - tide If thou try to do right.
 fail, ... seek - ing, fail To find life's ho - ly grail.

CHORUS.



Don't fail, don't fail to rise, Don't fail, don't fail to rise To

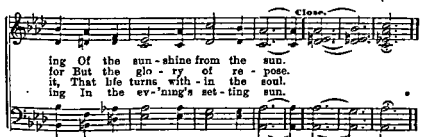
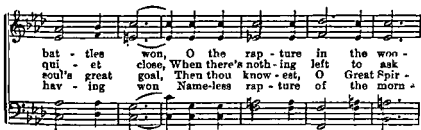
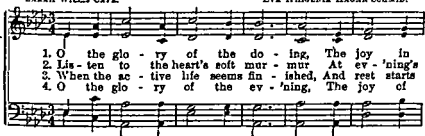
Take Heed.



The Glory of the Sun

SARAH WILLES CAPE.

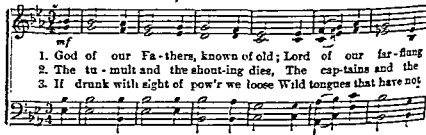
EVA IPHIGENIA HAGAR SCHMID.



Lest We Forget

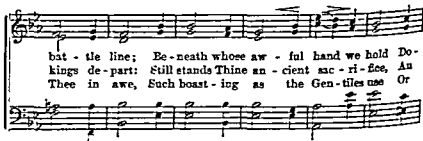
RUDYARD KIPPLING.

O. Z. HAYNES.

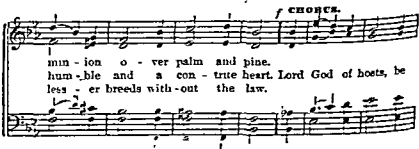


mf

1. God of our Fa-thers, known of old; Lord of our far-flung
2. The tu-mult and the shout-ing dies, The cap-tains and the
3. If drunk with sight of pow'r we loose Wild tongues that have not

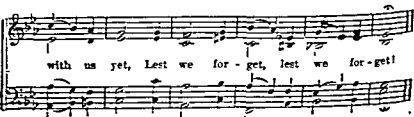


bat-tle line; Be-neath whose aw-ful hand we hold Do-
kings de-part: Still stands Thine an-cient sac-ri-fice, An
Thee in awe, Such boast-ing as the Gen-tiles use Or



CHORUS.

min-ion o-ver palm and pine.
hum-ble and a con-true heart. Lord God of hosts, be
less-er breeds with-out the law.



with us yet, Lest we for-get, lest we for-get!

Transmigration

PRINCE JALALUDDIN.
Hindustani.

O. Z. HANISH.

p

I died from the min-er-al and I be-came the plant;

cres.

I died from the plant and I a-rose the au-i-mal;

piu cres.

I died from the au-i-mal and I be-came a man:

mf

Why, then, should I fear that in dy-ing I be-come less?

Yet I..... a-gain shall die from the man .

Transmigration.

P. rit.

That I may as - sume the form of the an - gels,

mf a tempo.

And e - ven then the an - gels must I fur - ther win

cres.

(All things perish ex - cept His face). Of - fered up once a - gain

mf

from the an - gel I shall be - come That which en - ter - eth

f *rit.*

not the im - ag - i - na - tion, That shall I be - come!

Transmigration.

Let me then be-come co-ex-ist-ent, for co-ex-ist-ence, like the organ,

The musical score for 'Transmigration' is written for voice and piano. It begins with a treble and bass staff in G major (one sharp) and 2/4 time. The melody is in the voice part, with piano accompaniment. The lyrics are: 'Let me then be-come co-ex-ist-ent, for co-ex-ist-ence, like the organ,'. The score includes dynamic markings like *f* and *rit.*

peal-eth to me. Ver - i - ly un - to Him do we re - turn.

The second system of the musical score continues the melody and accompaniment. It includes the dynamic markings *f più mosso.* and *dim.* The lyrics are: 'peal-eth to me. Ver - i - ly un - to Him do we re - turn.'

Peace

O. Z. HANISH

Peace, peace of a-bun-dance, Peace, peace of a-bun-dance,

The musical score for 'Peace' is written for voice and piano. It begins with a treble and bass staff in B-flat major (two flats) and 3/4 time. The melody is in the voice part, with piano accompaniment. The lyrics are: 'Peace, peace of a-bun-dance, Peace, peace of a-bun-dance,'.

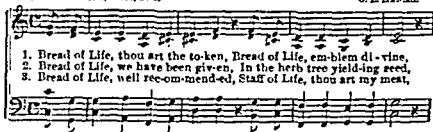
Peace, peace of a-bun-dance, Show-er, show-er un - to Thee.

The second system of the musical score continues the melody and accompaniment. It includes the dynamic marking *rit.* The lyrics are: 'Peace, peace of a-bun-dance, Show-er, show-er un - to Thee.'

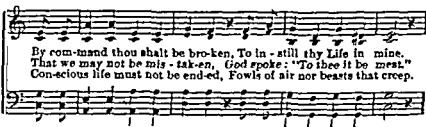
Bread of Life

From "Gen Isls," 4004, B. C.

O. Z. HÄRTEL



1. Bread of Life, thou art the to-ken, Bread of Life, em-blem di-vine,
 2. Bread of Life, we have been giv-en, In the herb tree yield-ing seed,
 3. Bread of Life, well rec-om-mend-ed, Staff of Life, thou art my meat,



By com-mand thou shalt be broken, To in-still thy Life in mine.
 That we may not be mis-tak-en, God spoke: "To thee it be meat."
 Con-scious life must not be end-ed, Fowls of air nor beasts that creep.



Bread of Life, of thee have spoken Sav-iors, serv-ants, saints di-vine,
 Hid-den paths must be for-sak-en, Soil's own prod-uct shall be meat,
 To them all has been commanded, Fruits, herbs, seeds shall be their meat,



Bread of Life, thou art my to-ken, Hail to thee, Em-blem di-vine.
 Bread of Life, thou art the to-ken, Em-blem of God's mer-cy-seat.
 Bread of Life, thou art the Em-blem, God commands: "It shall be meat."

Fountain of Wisdom and Light

Arr. by O Z HANISH.

mf

1. O Star of the day and the night, O Star of the dawn that is dying,
2. How large is thy lustre, how bright The beauty of promise thou wearest,

cres.

O Star of the dawn that is nigh-ing, Fountain of wisdom and light.
The message of morning thou bearest? Fountain of wisdom and light.

p

Purge with thy pureness our sight, Thou lamp of the lost ones that love us,
Shine in the depth and the height, And show us the treasures old - en

mf

f

mf

rall.

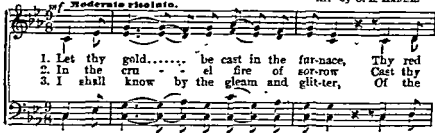
dim.

Thou lamp of the lead-er above us, Fountain of wisdom and light
Of wis-dom the hidden, the gold-en, Fountain of wisdom and light.

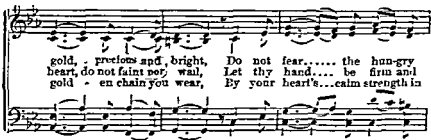
Cleansing Fires

Arr by O. Z. HANKE

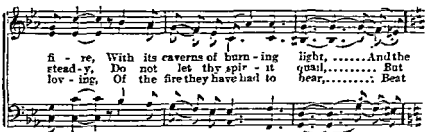
Moderato risoluto.



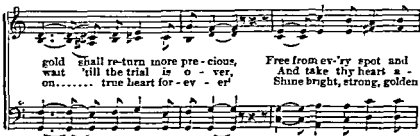
1. Let thy gold..... be cast in the fur-nace, Thy red
 2. In the cru - el fire of sor-row Cast thy
 3. I shall know by the gleam and glit-ter, Of the



gold, - pre-cious and bright, Do not fear..... the hun-gry
 heart, do not faint nor wail, Let thy hand.... be firm and
 gold - en chain you wear, By your heart's.... calm strength in



fi - re, With its caverns of burn-ing light, And the
 stead-y, Do not let thy spir - it quail, But
 lov-ing, Of the fire they have had to bear, Beat



gold shall re-turn more pre-cious, Free from ev'-ry spot and
 wait 'till the trial is o-ver, And take thy heart a -
 on..... true heart for-ev - er Shine bright, strong, golden

Cleansing Fires

stain For gold must be tried by fi-re, For gold must be tried by
gain, For as gold.... is tried by fi-re, For as gold ... is tried by
chain! And bless... the cleansing fi-re, And bless... the cleansing

sempre cres. *rit. con dolore appassionato.*

fi-re, For gold must be tried by fire, As a heart must be tried by pain
fi-re, For as gold.... is tried by fire, So a heart must be tried by pain.
fi-re, And bless... the cleansing fire, And the furnace of living pain.

O Lead Us On

EVA MARIA MONTAGUE MYERS

{ O lead us on, We will not fear, For by our might;
{ If through the night, Drear be the way, Still lead us on,

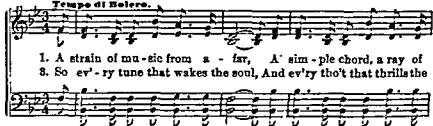
Vic-t'ry is near. } We con-quer here, We con-quer here.

Reincarnation.

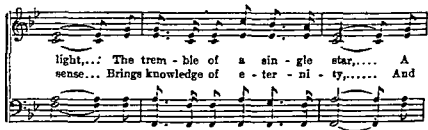
"TREGINA."

Arr. by O. Z. HANKE.

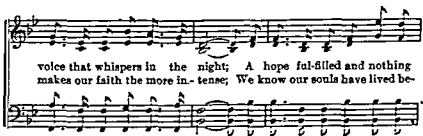
Tempo di Bolero.



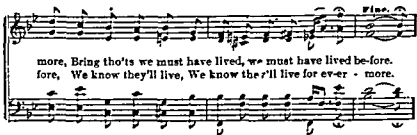
1. A strain of mu-sic from a - far, A sim - ple chord, a ray of
3. So ev' - ry tune that wakes the soul, And ev'ry tho't that thrills the



light,... The trem - ble of a sin - gle star,... A
sense... Brings knowledge of e - ter - ni - ty,... And



voice that whispers in the night; A hope ful-filled and nothing
makes our faith the more in - tense; We know our souls have lived be -

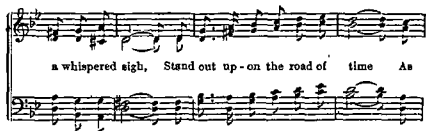


more, Bring tho'ts we must have lived, we must have lived be - fore.
fore, We know they'll live, We know they'll live for ev - er - more.

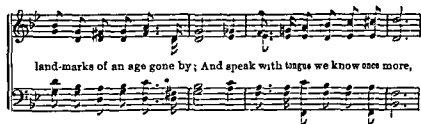
Reincarnation



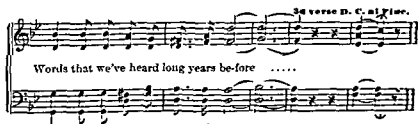
2. The roar - ing of the tem - pest fierce, A mag - ic word,



a whispered sigh, Stand out up - on the road of time As



land-marks of an age gone by; And speak with tongues we know once more,

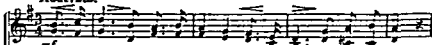


3d verse D. C. al fine.
Words that we've heard long years be-fore

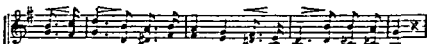
The Beauties of Nature

O. Z. HANDEL.


Moderato.



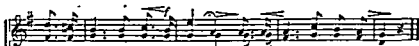
1. Let this love-ly world re-joice you, What can yield you more de-light,
2. Let the sun and moon rejoice you, And the starlights gleaming bright,



See what splen-dor God has sent you, Here to glad your mor-tal sight!
On their heav'n-ly courses mov-ing, Send-ing down their glitt'ring light!



Yet the earth is but His foot-stool, Though so beauteous, vast and grand,
Yet they, too, are all God's hand-work, Form'd when all things else were made,

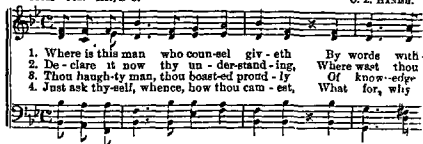


'Tis but one of His cre-a-tions, Made by His al-might-y hand!
To a-dorn His king-ly man-tle, When He sits in might ar-ray'd!

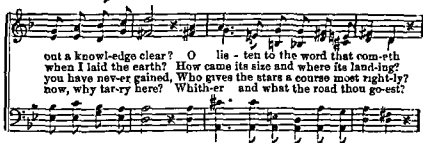
The Open Book of Nature

From "Job." 1520, B C.

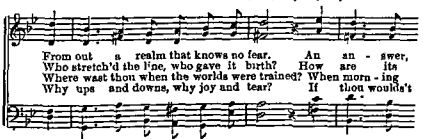
O. Z. HANDEL.



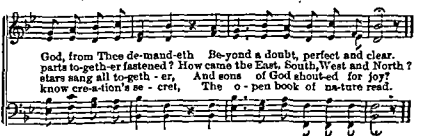
1. Where is this man who coun-sel giv - eth By words with -
 2. De - clare it now thy un - der-stand - ing, Where wast thou
 3. Thou haugh - ty man, thou boast - ed proud - ly Of know - edge
 4. Just ask thy-self, whence, how thou cam - est, What for, why



out a knowl-edge clear? O lis - ten to the word that com - eth
 when I laid the earth? How came its size and where its land - ing?
 you have nev - er gained, Who gives the stars a course most right - ly?
 now, why tar - ry here? Whith - er and what the road thou go - est?



From out a realm that knows no fear. An an - swer,
 Who stretch'd the line, who gave it birth? How are its
 Where wast thou when the worlds were trained? When morn - ing
 Why ups and downs, why joy and tear? If thou would'st

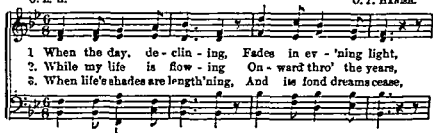


God, from Thee de-mand-eth Be-yond a doubt, perfect and clear.
 parts to-ge-th-er fasten-ed? How came the East, South, West and North?
 stars sang all to-ge-th-er, And sons of God shout-ed for joy?
 know cre-a-tion's se - cret, The o - pen book of na-ture read.

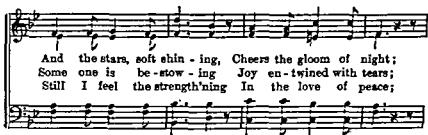
When the Day, Declining

O. Z. H.

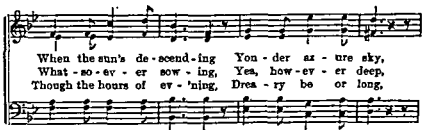
O. T. HANDEL



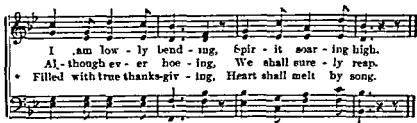
1 When the day, de - clin - ing, Fades in ev - 'ning light,
2. While my life is flow - ing On - ward thro' the years,
3. When life's shades are length'ning, And its fond dreams cease,



And the stars, soft shin - ing, Cheers the gloom of night;
Some one is be - stow - ing Joy en - twined with tears;
Still I feel the strength'ning In the love of peace;



When the sun's de - scend - ing Yon - der az - ure sky,
What - so - ev - er sow - ing, Yea, how - ev - er deep,
Though the hours of ev - 'ning, Drea - ry be or long,



I am low - ly bend - ing, Spir - it soar - ing high.
Al - though ev - er hoe - ing, We shall sure - ly reap.
• Filled with true thanks - giv - ing, Heart shall melt by song.

Have Courage!

O. Z. HANSEN

1. Have cour-age! keep good cheer! Our long - est time is brief,
 2. And lo! all hearts will bring Love, mak - ing glad your days;

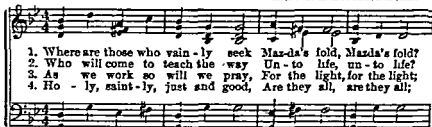
To those who hold you dear Bring not, bring not more grief;
 And bless - ings un - told spring All round a - bout your ways;

Stand in the sun-shine sweet, And treas - ure ev - 'ry ray,
 And in your heart you'll sing, While march-ing to the goal:

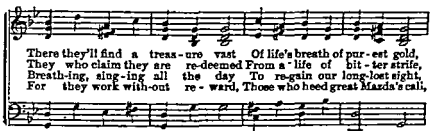
Don't seek with stub-born feet The dark, the dark-some way.
 "I found the no - blest 'thing, There's sun-shine in my soul."

Transfiguration.

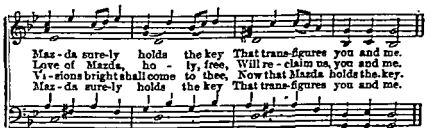
EVA MARIA MONTAGUE MYERS.



1. Where are those who vain - ly seek Maz-da's fold, Maz-da's fold?
 2. Who will come to teach the way Un - to life, un - to life?
 3. As we work so will we pray, For the light, for the light;
 4. Ho - ly, saint - ly, just and good, Are they all, are they all;



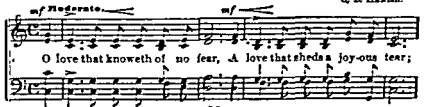
There they'll find a treas - ure vast Of life's breath of pur - est gold,
 They who claim they are re - deemed From a life of bit - ter strife,
 Breath - ing, sing - ing all the day To re - gain our long - lost sight,
 For they work with - out re - ward, Those who heed great Maz-da's call,



Maz - da sure - ly holds the key That trans - figures you and me.
 Love of Mazda, ho - ly, free, Will re - claim us, you and me.
 Vi - sions bright shall come to thee, Now that Mazda holds the key.
 Maz - da sure - ly holds the key That trans - figures you and me.

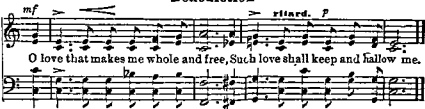
Benediction

Q. Z. HAYES.



mf *Moderate.* *mf*
 O love that knoweth of no fear, A love that sheds a joy - ous tear;

Benediction



To Comfort Thee

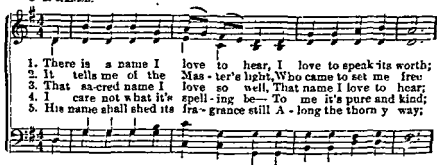
EVA MARIA MONTAGUE MYERS.

O. Z. HANINE.

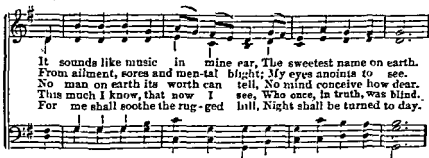


Precious Name, Dearest Name

O. Z. HANSEN.

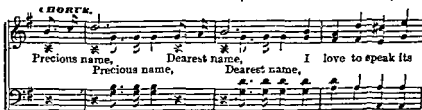


1. There is a name I love to hear, I love to speak its worth;
 2. It tells me of the Mas-ter's light, Who came to set me free;
 3. That sa-cred name I love so well, That name I love to hear;
 4. I care not what it's spell-ing be— To me it's pure and kind;
 5. His name shall shed its fra-grance still A-long the thorn y way;

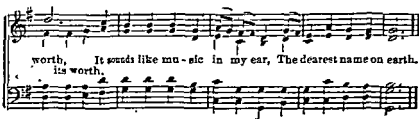


It sounds like music in mine ear, The sweetest name on earth.
 From ailment, sores and men-tal blight; My eyes anoints to see.
 No man on earth its worth can tell, No mind conceive how dear.
 This much I know, that now I see, Who once, in truth, was blind.
 For me shall soothe the rug-ged hill, Night shall be turned to day.

CHORUS.

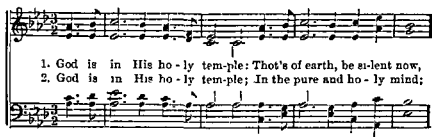


Precious name, Dearest name, I love to speak its
 Precious name, Dearest name,

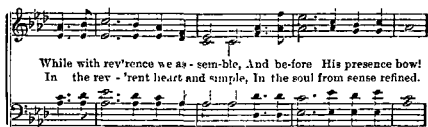


worth, It sounds like mu-sic in my ear, The dearest name on earth.
 its worth.

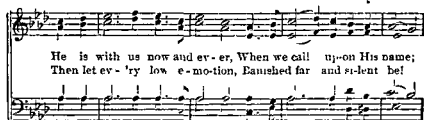
In His Holy Name



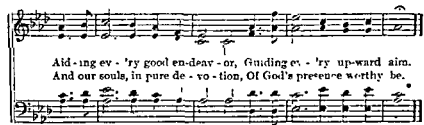
1. God is in His ho - ly tem - ple: That's of earth, be si - lent now,
2. God is in His ho - ly tem - ple; In the pure and ho - ly mind;



While with rev'rence we as - sem - ble, And be - fore His pres - ence bow!
In the rev - 'rent heart and sim - ple, In the soul from sense re - fined.



He is with us now and ev - er, When we call up - on His name;
Then let ev - 'ry low e - mo - tion, Ban - ished far and si - lent be!

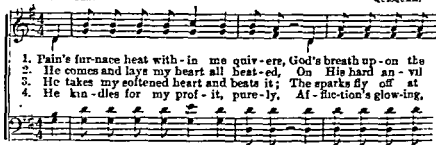


Aid - ing ev - 'ry good en - deav - or, Guiding ev - 'ry up - ward aim.
And our souls, in pure de - vo - tion, Of God's pres - ence wor - thy be.

As God Will

J. L. S. S. S. S. S. S.

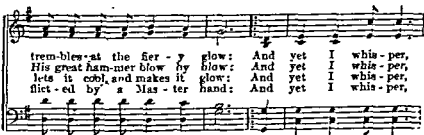
Q. S. S. S. S. S. S.



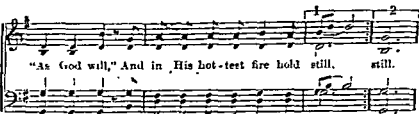
1. Pain's fur-nace heat with-in me quiv-ers, God's breath up-on the
 2. He comes and lays my heart all beat-ed, On His hard an-vil
 3. He takes my softened heart and beats it; The sparks fly off at
 4. He kin-dles for my prof-it, pure-ly. Af-fec-tion's glow-ing,



flamedoth blow, And all my heart in an-guish shiv-ers, And
 mind-ed so; Yet in His own fair form to beat it With
 ev-'ry blow; He turns it o'er and o'er, and beats it, And
 fier-y brand; For all His heav-iest blows are sure-ly In-



trem-ble-at the fier-y glow: And yet I whis-per,
 His great ham-mer blow by blow: And yet I whis-per,
 lets it cool, and makes it glow: And yet I whis-per,
 flict-ed by a Mas-ter hand: And yet I whis-per,



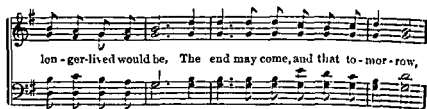
"As God will," And in His hot-test fire hold still, still.

As God Will

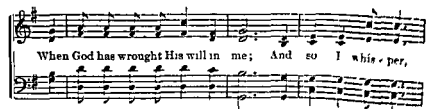
REFRAIN.



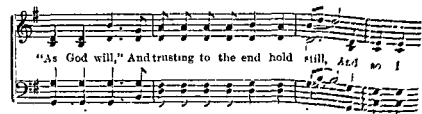
I will not mur-mur at the sor-row That on-ly




lon-ger-lived would be, The end may come, and that to-mor-row,



When God has wrought His will in me; And so I whis-per,



"As God will," And trusting to the end hold still, And so I



whis-per, "As God will," And trust-ing to the end, hold still.

To-Morrow

W. S. WHITACKER.

O. Z. HAYMER.

Andantino.

1. Fret not thy-self for the mor-row, The mor-row will
 2. To-day is the time for en-dear-or, The on-ly

care for its own, 'Tis fool-ish and vain to
 time that's our own, If we use it a-right there will

bor-row Its care and la-bor and sor-
 nev-er, Be trou-ble to-mor-row, but ev-

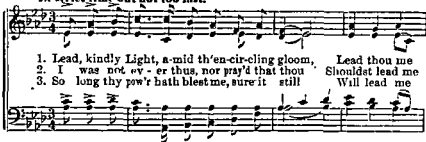
row, There's e-nough in to-day a-lone.
 er A day from which trou-ble has flown.

Lead, Kindly Light

ARCHBISHOP JOHN HENRY NEWMAN, 1841

J. D. DAKES.

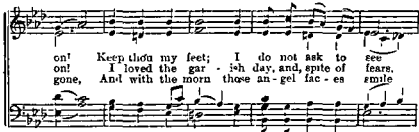
In strict time but not too fast.



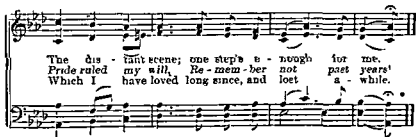
1. Lead, kindly Light, a-mid th'en-cir-cling gloom, Lead thou me
2. I was not ev - er thus, nor pray'd that thou Shouldst lead me
3. So long thy pow'r hath blest me, sure it still Will lead me



on! The night is dark, and I am far from home; Lead thou me
on; I loved to choose and see my path, but now Lead thou me
on O'er moor and fen, o'er crag and tor-rent, till The night is



on! Keep thou my feet; I do not ask to see
on! I loved the gar - ish day, and, spite of fears,
gone, And with the morn those an - gel fac - es smile



The dis - tant scene; one step's e - nough for me.
Pride ruled my will, Re - mem - ber not past years!
Which I have loved long since, and loet a - while.

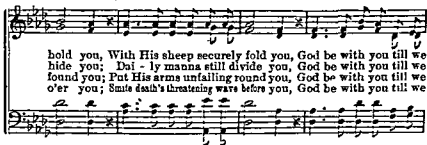
God Be With You

REV. J. E. RANKIN.

W. G. TOMER.



1. God be with you till we meet a - gain; By His counsels guide, up -
 2. God be with you till we meet a - gain, 'Neath His wings securely
 3. God be with you till we meet a - gain, When life's perils thick con -
 4. God be with you till we meet a - gain, Keep love's banner floating

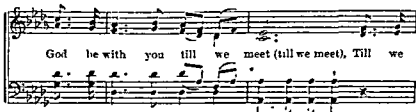


hold you, With His sheep securely fold you, God be with you till we
 hide you; Dai - ly manna still divide you, God be with you till we
 found you; Put His arms unfailing round you, God be with you till we
 o'er you; Smite death's threatening wars before you, God be with you till we

CHORUS.



meet a - gain. Till we meet..... till we meet,
 Till we meet, till we meet a - gain,



God be with you till we meet (till we meet), Till we

NOTE.—For God substitute Peace, Health, Joy, Love, Wealth, etc

God Be With You

meet..... till we meet, God be with you till we meet again.
Till we meet, till we meet again,

Set Thy Heart Right

EVA MARIA MONTAGUE MYERS

O. Z. HANISH

Adagio.

1. Why such haste, my son? If such pace ye run Wis-dom's
2. Greet thy Mas - ter Sun, Cease thy has - ty run, Stay, till

rall.
a tempo.
urn to gain 'Thou shalt run in vain; Do no far - ther run,
beams shall roll On from pole to pole, Till his gol - den rays

But be-hold the Sun! Which, tho' slow, yet grand, Brightens all the land.
Cross thy doubtful ways, And his wond'rous light Sets thy heart a - right.

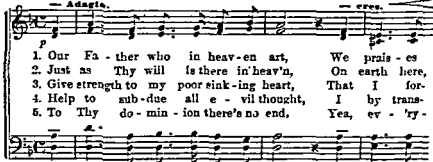
The Lord's Prayer

According to Fest INMANUEL, A. D. 29.

O. Z. HANISH.

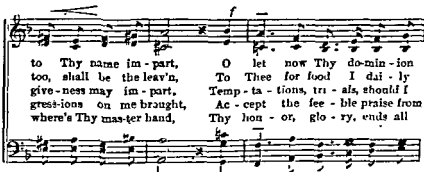
— Adagio.

— cresc.

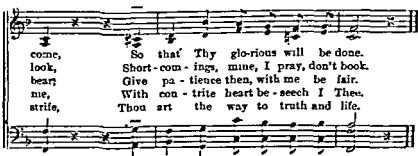


p

1. Our Fa - ther who in heav - en art,	We prais - es
2. Just as Thy will is there in' heav'n,	On earth here,
3. Give strength to my poor sink - ing heart,	That I for -
4. Help to sub - due all e - vil thought,	I by trans -
5. To Thy do - min - ion there's no end,	Yea, ev - 'ry -



to Thy name im - part,	O let now Thy do - min - ion
too, shall be the leav'n,	To Thee for food I dai - ly
give - ness may im - part.	Temp - ta - tions, tri - als, should I
grest - ions on me brought,	Ac - cept the fee - ble praise from
where's Thy mas - ter hand,	Thy hon - or, glo - ry, ends all

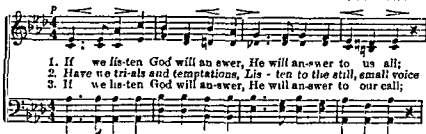


come,	So that Thy glo - rious will be done.
look,	Short - com - ings, mine, I pray, don't book.
bear,	Give pa - tience then, with me be fair.
me,	With con - trite heart be - seech I Thee.
strife,	Thou art the way to truth and life.

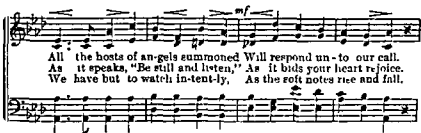
Listen

M. A. SINGLETARY.

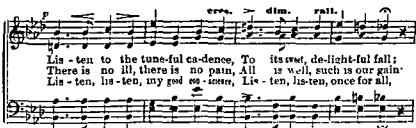
M. A. SINGLETARY



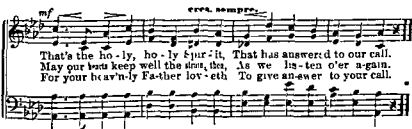
1. If we lis-ten God will an-swer, He will an-swer to us all;
 2. Have we tri-als and temptations, Lis - ten to the still, small voice
 3. If we lis-ten God will an-swer, He will an-swer to our call;



All the hosts of an-gels summoned Will respond un-to our call.
 As it speaks, "Be still and listen," As it bids your heart re-joice.
 We have but to watch in-tent-ly, As the soft notes rise and fall.



Lis - ten to the tune-ful ca-dence, To its sweet, de-light-ful fall;
 There is no ill, there is no pain, All is well, such is our gain.
 Lis - ten, lis - ten, my god re-sound, Lis - ten, lis-ten, once for all,



That's the ho - ly, ho - ly Spir-it, That has answered to our call.
 May our hearts keep well the drum, then, As we lis-ten o'er a-gain.
 For your heav'n-ly Fa-ther lov-eth To give an-swer to your call.

Love Divine

FLATOW.

mf

1. Love Di-vine! thro' all things flow-ing, Thou thro' us dost ev-er
2. Love Di-vine! O take us, make us, in thy serv-ice swift and

flow, Lit-tle chan-nels lar-ger grow-ing, As we learn to
free, Thou wilt use us, not re-fuse us, Glad thy mes-sen-

p

love and know. As we learn the joy of giv-ing, Find-ing
gers to be. To that serv-ice sweet and low-ly, All our

as the days go by, Love is life the on-ly liv-ing,
time and strength be giv'n, Till that serv-ice high and ho-ly,

Love Divine

When we love no more we die, When we love no more we die.
Make the wait-ing earth a heav'n, Make the wait-ing earth a heav'n.

The musical score for 'Love Divine' is written for voice and piano. It features a treble and bass staff. The key signature has one flat (B-flat), and the time signature is 4/4. The melody is in the treble staff, and the piano accompaniment is in the bass staff. The lyrics are written below the treble staff.

Our Master's Message

O. Z. H.

O. Z. HANSEN,

1. Art thou search-ing, art thou seek-ing To re-lieve thy lot?
2. "No, not my will, no not my faith Heals," saith One to me;
3. Faith is sub-stance and as-sur-ance Of the things un-seen;
4. Faith in God and - faith in sci - ence Shall dis-ease ar - rest.
5. By thy faith and trust thou shalt be Healed from all dis-ease.
6. Not de - ni - als, not de-mand-ing Shall our sins for - give,
7. Not to me, nor un - to oth - ers Give thy praise or word,
8. "All the sins thou hast com-mit - ted I re-mem - ber not;

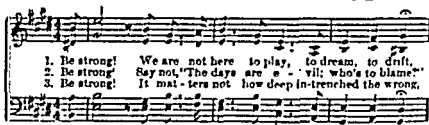
1. On - ly one way leads to heal-ing— Trust in God!
2. "But thy own will and thy own faith Heal - eth thee."
3. Be ye trust-ing. God is call-ing, Be thou clean!
4. Cease thy wor-ry, cease la-ment-ing, Be at rest.
5. Hold thy thought and make thy statement, Be at ease.
6. But con-fes-sion, true pro-fes-sion, Thought, word, deed.
7. All the hon - or still be-long-eth To thy Lord.
8. All that's past shall be for-giv-en," Saith thy God.

The musical score for 'Our Master's Message' is written for voice and piano. It features a treble and bass staff. The key signature has one flat (B-flat), and the time signature is 4/4. The melody is in the treble staff, and the piano accompaniment is in the bass staff. The lyrics are written below the treble staff.

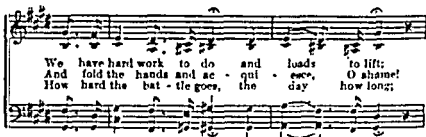
Be Strong

SIDNEY A. BRADD.

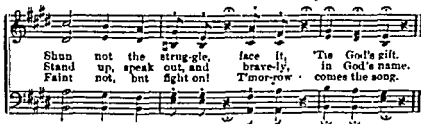
O. Z. HANSEN.



1. Be strong! We are not here to play, to dream, to drift,
 2. Be strong! Say not, 'The days are evil; who's to blame?'
 3. Be strong! It mat-ters not how deep in-trenched the wrong,



We have hard work to do and loads to lift;
 And fold the hands and ac-qui-escence, O shame!
 How hard the bat-tle goes, the day how long;

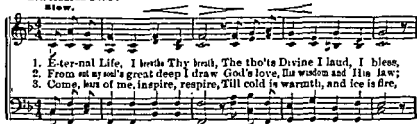


Shun not the strug-gle, face it, 'Tis God's gift.
 Stand up, speak out, and brave-ly, in God's name.
 Faint not, but fight on! To-mor-row comes the song.

The Cosmic Breath

EVA MARBLE BONDY
 BLOW.

O. Z. HANSEN



1. E-ter-nal Life, I breathe Thy breath, The tho'ts Divine I laud, I bless,
 2. From out my soul's great deep I draw God's love, His wisdom and His law;
 3. Come, hush of me, inspire, respire, Till cold is warmth, and ice is fire,

The Cosmic Breath



It makes me pure and re-cog-nize The hid-den pow'r that in me lies.
 Dark is no more, but brilliant light, That penetrates each depth and height.
 Till life knows life equation sure, Soul freed, mind fixed, and spirit pure.



Mother Wisdom

MARYBETH C. CHANDLER.

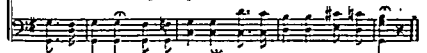
O. Z. HANSEN.



1. Moth-er Wis-dom, we a-dore thee, And our soul's deep fount is stirred,
 2. Spo-ken word, unfettered fash-ion, Born of highest, holi-est thought,
 3. Cloth-ed this word, in spot-less rai-ments, Wov-en by the hand of truth,
 4. In the still-ness do we know thee, On - ly then thy worth we prize,
 5. Thou shalt be a cup of wa - ter To the parched and burn-ing lips,
 6. Thou shalt be what thou shalt not be, All our highest wish can crave,



In the pre-sence of thy beau-ty, As we lis-ten to thy word.
 Free from all earth's doubt and pas-sions, From thy world, O wisdom brought,
 Whole-'tis giv-en not in frag-ments, For the guid-ance of our youth.
 On-ly there thy strength and beau-ty On the wings of light doth rise.
 Thou shalt be the change-less nec-tar To the soul that comes and sips.
 All of faith and hope and pow-er Sent to earth man's soul to save.

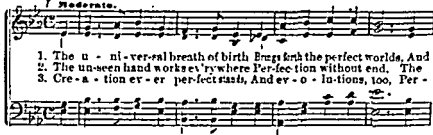


Perfect We Must Be

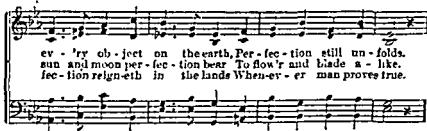
O. Z. H.

O. Z. HANSEN.

f Moderate.

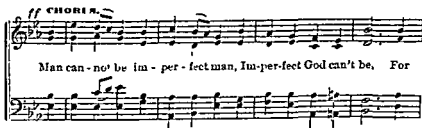


1. The u - ni - ver - sal breath of birth Brings forth the perfect worlds, And
2. The un - seen hand works ev'rywhere Per - fec - tion without end, The
3. Cre - a - tion ev - er per - fect lasts, And ev - o - lu - tions, too, Per -

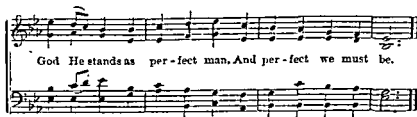


ev - 'ry ob - ject on the earth, Per - fec - tion still un - folds.
 sun and moon per - fec - tion bear To flow'r and blade a - like.
 fec - tion reign - eth in the lands When - ev - er man proves true.

ff CHORUS.



Man can - no' be im - per - fect man, Im - per - fect God can't be, For



God He stands as per - fect man, And per - fect we must be.

Daylight Dying

O. Z. H.

O. Z. HANISH.

P



1. Daylight dy - ing, shadows fall - ing, Stars are shin - ing fair,
 2. Earth is sleep - ing, shepherds keeping All their trust and stake,
 3. Night is grow - ing, sin - ners com - ing Off - ring ho - ly pray'rs,
 4. Hosts descending, an - gels spending En - er - gies for sleep,




P




Twi - light ris - ing, I am com - ing To Thy care;
 I am long - ing, an - gels com - ing For my sake;
 Sins for - giv - en, joy in heav - en, Sweet re - pose;
 Fa - ther lov - ing, I am trust - ing To Thy keep;



mf *cres.*



Darkness deep - ens, na - ture weakens, Sleep comes o - ver all,
 Moon is glid - ing, all con - fid - ing In God Morpheus' arm,
 Hearts are wak - ing, ly - ing sleepless, But ere long they'll see,
 Am re - tur - ing, God is breathing Life in - to my breast,



P



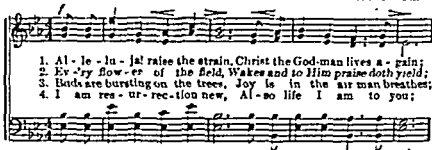
Night be - fall - ing, for Thy keep - ing I now call.
 Be thus bliss - ful, to the faith - ful Comes no harm.
 Love as - cend - ing, grace de - scend - ing To make free.
 While I'm sleep - ing, God is bless - ing Me with rest.



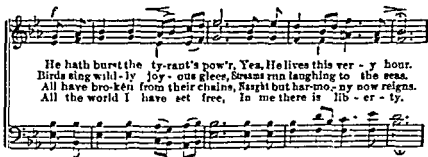
The Message of the Easter Bell

KATHERINE KELLY.

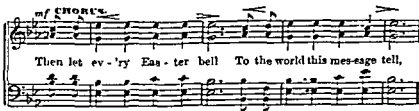
O. Z. HAYDN.



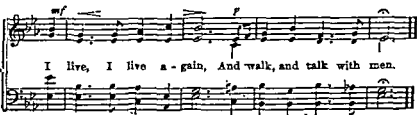
1. Al - le - lu - ia! raise the strain, Christ the God-man lives a - gain;
2. Ev - 'ry flow - er of the field, Wakes and to Him praise doth yield;
3. Buds are bursting on the trees, Joy is in the air man breathes;
4. I am res - ur - rec - tion new, Al - so life I am to you;



He hath burst the ty-rant's pow'r, Yea, He lives this ver - y hour.
Birds sing wild - ly joy - ous glee, Streams run laughing to the sea.
All have broken from their chains, Naught but har-mo - ny now reigns.
All the world I have set free, In me there is lib - er - ty.



mf CHORUS
Then let ev - 'ry Eas - ter bell To the world this mes-age tell,



mf
I live, I live a - gain, And walk, and talk with men.

Russian National Hymn

Arr. by O. Z. HANISH.

ff **Maestoso.**

From out all na - tions, Throughout in - car - na - tion,

Cries of sal - - - va - tion are heard;

3d time ff

Good Lord, de - liv - er us, Good Lord, de - liv - er us,

f *dim.* *rit.*
Good Lord, de - liv - er us from er - ror's chain.

Talk Happiness

ELLA WHEELER WILCOX.

O. Z. HANER.

Lively.

1. Talk hap - pi - ness, the world is sad e - nough With - out your
2. Talk faith, the world is bet - ter off with - out Your ut - tered
3. Talk health, the dreary, nev - er - end - ing tale Of mor - tal

woe, no path is whol - ly rough, Look for the pla - ces that are
ig - nor - ance and morbid doubt, If you have faith in God, or
mal - a - dies is worn and stale; You can - not charm or u - ter -

smooth and clear, And speak of them to rest the weary ear Of earth, so
man, or self, Say so, if not, push back up - on the shelf Of si - lence,
est, nor please By harp - ing on that minor chord, dis - ease, Say you are

hurt by one continuous strain Of mortal discontent and grief and pain.
all your thro' till faith shall come, No one will grieve because your lips are dumb.
well, or all is well with you, And God shall hear your words and make them true.

I Am the All, the All I Am

(Shiv-o-hum)

SANKARANARAYA

O Z HANISH.

Adagio.

1. I am neither bod - y, neither body's change I am.
 2. Sin I am not eith - er, vir - tue, temple, worship not,
 3. Death I have not eith - er, nor have I a fear of death,
 4. Mis - 'ry I am nev - er, nor had I a mis - er - y,
 5. With - out form and lim - it, be - yond space and al - so time,

Neith - er am I sens - es, nor the object of the same.
 Neith - er books, not a - ny, nor a pil - grim - age I am.
 I was nev - er born here, nor from parents had I come.
 Neith - er am I en - 'my, nev - er had I en - e - mies.
 Ev - 'ry - where a - round me I'm the base of u - ni - vere.

CHORUS.

I am Ab - so - lute Ex - ist - ence, like - wise Knowledge, Bliss,

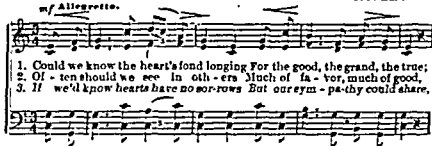
dim. e rall.

p Shiv - o Hum, *pp* Shiv - o Hum.

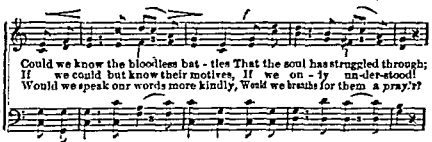
If We Could Know

C. H. DODGE.
mf Allegretto.

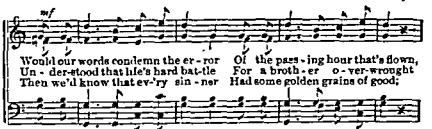
O. Z. HANDEL.



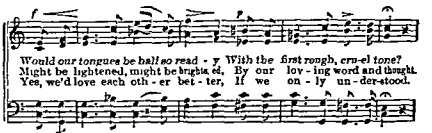
1. Could we know the heart's fond longing For the good, the grand, the true;
 2. Of - ten should we see in oth - ers Much of fa - vor, much of good,
 3. If we'd know hearts have no sor - rows But our sym - pa - thy could share,



Could we know the bloodless bat - ties That the soul has struggled through;
 If we could but know their motives, If we on - ly un - der - stood!
 Would we speak our words more kindly, Would we pray for them a pray'rt?



Would our words condemn the er - ror Of the pass - ing hour that's flown,
 Un - der - stood that life's hard bat - tle For a broth - er o - ver - wrought
 Then we'd know that ev - ry sin - ner Had some golden grains of good;



Would our tongues be half so read - y With the first rough, cru - el tone?
 Might be lightened, might be bright - ed, By our lov - ing word and thought.
 Yes, we'd love each oth - er bet - ter, If we on - ly un - der - stood.

If We Could Know

f **CHORUS.**

If each heart were o - pen to us — If its warp and woof we saw —

Oft we'd find the gold of vir - tue Where we'd tho't to find a flaw.

Universal Truth Divine

VON WEBER.

cantabile.

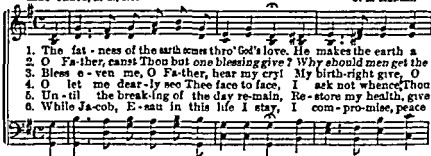
1. U - ni - ver - sal Truth di - vine, Dawn up - on this soul of mine;
 2. U - ni - ver - sal Love di - vine, Glow with - in this heart of mine;
 3. U - ni - ver - sal Pow'r di - vine, I'll and nerve this will of mine;
 4. U - ni - ver - sal Peace di - vine, Still this rest - less heart of mine;
 5. U - ni - ver - sal Joy di - vine, Glad - den thou this heart of mine;

Word of God, and in - ward Light, Wake my spir - it, clear my sight.
 Kin - dle ev - 'ry high de - sire; Per - ish self in thy pure fire.
 By thee may I strong - ly live, Brave - ly bear, and no - bly strive.
 Speak to calm this toss - ing sea, Stay'd in thy tran - quil - li - ty.
 In the des - ert ways I sing, "Spring, O Well, for - ev - er spring!"

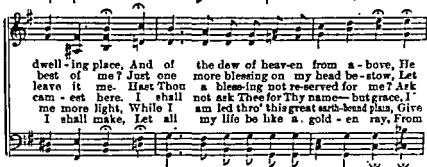
Life's Sweet Goal

EMAU-YAKUB, R. C. 1760


O. Z. HANSEN.



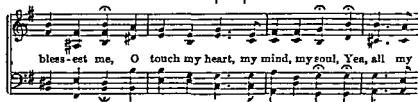
1. The fat - ness of the earth *comes thro'* God's love. He makes the earth a
 2. O Fa - ther, canst Thou but *one blessing* give? Why should men get the
 3. Bless e - ven me, O Fa - ther, hear my cry! My birth-right give, O
 4. O let me dear - ly see Thee face to face, I ask not whence, Thou
 5. Un - til the break - ing of the day re - main, Re - store my health, give
 6. While Ja - cob, E - mau in this life I stay, I com - pro - mise, peace



dwel - ling place. And of the dew of heav - en from a - bove, He
 best of me? Just one more blessing on my head be - stow, Let
 leave it me. Hast Thou a bless - ing not re - served for me? Ask
 cam - est here. I shall not ask Thee for Thy name— but grace, I
 me more light, While I am led thro' this great earth - bound plain, Give
 I shall make, Let all my life be like a. gold - en ray, From



CHORUS.
 send - eth show'rs by bless - ed grace.
 Thy do - min - ion comes to me.
 not what Thou couldst do for me. I leave Thee not un - less Thou
 have no fear, for Thou art near.
 wis - dom me, re - store my right.
 off my neck take sor - rows yoke.



bless - est me, O touch my heart, my mind, my soul, Yea, all my

Life's Sweet Goal

hope and trust I pin on Thee, Lead Thou me on to Life's sweet goal.

Awake, My Soul

O. Z. HANISH, alt

VON HANDEL.

1. A - wake, my soul, stretch ev - 'ry nerve, And press with
 2. A cloud of wit - ness - es a - round Hold thee in
 3. 'Tis God's all - an - i - mat - ing voice That calls thee
 4. Maz-daz - nan in - tro - duc - eth thee; To teach-ings

vig - or on; A heav'n-ly race demands thy zeal,
 full sur - vey; For - get the steps al - read - y trod,
 from on high; 'Tis His own hand pre - sents the prize
 with - out fail; Points out a path, worlds with - out end,

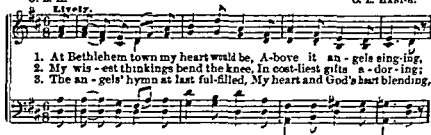
And an im - mor - tal crown, And an' im - mor - tal crown.
 And on - ward urge thy way, And on - ward urge thy way.
 To thine as - pir - ing eye, To thine as - pir - ing eye.
 Un - to the Ho - ly Grail, Un - to the Ho - ly Grail.

Bethlehem

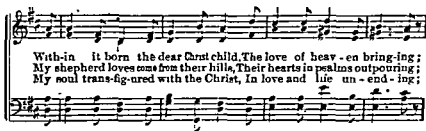
O. Z. H.

O. Z. HANKE.

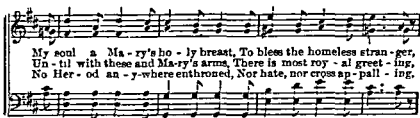
Lively.



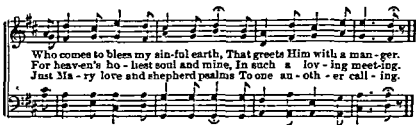
1. At Bethlehem town my heart would be, A-bove it an - gels sing - ing,
 2. My wis - est thinkings bend the knee, In cost-liest gifts a - dor - ing;
 3. The an - gels' hymn at last ful-filled, My heart and God's heart blending,



With-in it born the dear Christ child, The love of heav - en bring - ing;
 My shepherd loves come from their hills, Their hearts in psalms outpouring;
 My soul trans-fig-ured with the Christ, In love and life un - end - ing;



My soul a Ma - ry's ho - ly breast, To bless the homeless stran - ger,
 Un - til with these and Ma - ry's arms, There is most roy - al greet - ing,
 No Her - od an - y - where enthroned, Nor hate, nor cross ap - pall - ing.



Who comes to bless my sin-ful earth, That greets Him with a man - ger.
 For heav - en's ho - liest soul and mine, In such a lov - ing meet - ing.
 Just Ma - ry love and shepherd psalms To one an - oth - er call - ing.

Life Is Sound Or Song.

M. A. B.

M. A. SINGLETARY.

Com anima.

1. I am a-wake, I am a-wake, I am awake to ev-'ry sound,
 2. I am a-wake, I am a-wake, I am awake with soul in-tent,
 3. It comes to me, it comes to me When I am still, and love to be
 4. It sings to me, it sings to me, Of joys of earth and heav'n untold,

It teach-es me Thy word to hear, When-ev-er voic-es reach my ear.
 To catch the strain that comes to me, While list'n'g to the mel-o-dy.
 At home, at rest, without a care, The mu-sic of my soul to mai.
 It makes me hap-py to un-fold The har-mo-ny my heart doth hold.

Love Divine

L. VAN V. C.

LOUISE VAN VORHIES CLIMMING

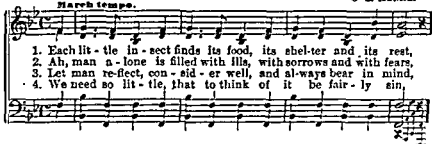
1. Love di-vine, O breathe on me, Fill me with Thy life,
 2. Breath, how won-der-ful Thou art! Make me whol-ly Thine,
 3. Love di-vine, O breathe on me Wis-dom, love, and pow'r;

Set my heart at lib-er-ty, And end this world-ly strife,
 Guide me, teach me till my heart Glows with Thy fire di-vine.
 Let me live the per-fect life, Re-new my strength each hour.

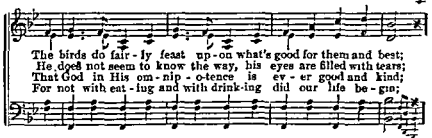
We Need So Little

O. Z. HANNE.

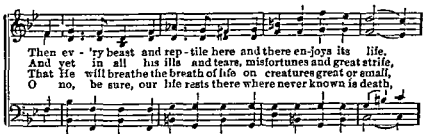
March tempo.



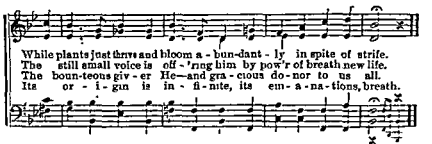
1. Each lit - tle in - sect finds its food, its shel - ter and its rest,
 2. Ah, man a - lone is filled with ills, with sorrows and with fears,
 3. Let man re - flect, con - sid - er well, and al - ways bear in mind,
 4. We need so lit - tle, that to think of it be fair - ly sin,



The birds do fair - ly feast up - on what's good for them and best;
 He does not seem to know the way, his eyes are filled with tears;
 That God in His om - nip - o - tence is ev - er good and kind;
 For not with eat - lug and with drink - ing did our life be - gin;



Then ev - 'ry beast and rep - tile here and there en - joys its life.
 And yet in all his ills and tears, misfortunes and great strife,
 That He will breathe the breath of life on creatures great or small,
 O no, be sure, our life rests there where never known is death,



While plants just thrive and bloom a - bun - dant - ly in spite of strife.
 The still small voice is off - 'ring him by pow'r of breath new life.
 The boun - teous giv - er He - and gra - cious do - nor to us all.
 Its or - i - gin is in - fi - nite, its em - a - na - tions, breath.

Eternity

BROWNIE RATHBONE WEAVERSON

O. Z. HANISH.

1. O morn-ing of my soul, Thy light up-on me shine,
 2. O ma-ny cho-sen are, Yet few of them there be
 3. En-cir-cling cross of gold, O bless-ed light of day,

That I may reach the goal, This is the judg-ment time.
 Who gain God's am-nes-ty For all e-ter-ni-ty.
 To me clear-ly un-fold Each day the per-fect way.

The New Earth

G. SPILLER.

O. Z. HANISH.

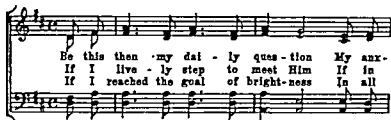
Moderno.

mf

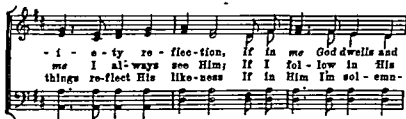
1 Years are coming, years are going, Creeds may change and pass away,
 2 Selfish claims will soon no longer. Raise their harsh discordant sounds,
 3 Hu-man love will spread a glo-ry, Fill-ing man with glad-some mirth,

But the pow'r of love is grow-ing Strong-er, sur-er, day by day.
 For the way of love will con-quer, Bursting ha-tred's nar-row bounds
 Songs of joy pro-claim the sto-ry Of a fair, trans-fig-ured earth.

The Daily Question



Be this then my dai - ly ques - tion My anx -
 If I live - ly step to meet Him If in
 If I reached the goal of bright-ness In all



- i - e - ty re - flec - tion, If in me God dwells and
 me I al - ways see Him; If I fol - low in His
 things re - flect His like - ness If in Him I'm sol - emn -



reigns, If in me God dwells and reigns.
 lead, If I fol - low in His lead.
 - ized, If in Him I'm sol - emn - ized.

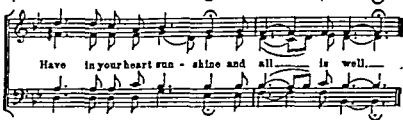
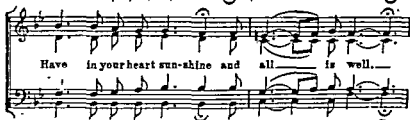
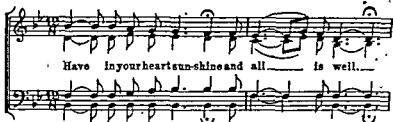
For God so loved this lowly world

O. Z. A. H.

O. Z. A. H.



Have in your heart Sunshine



The Old has passed Away.

PIERRE MARTIN.

Tempo di Marcia.



things new! The old has passed a-way, Be-hold I make

all things new! The old has passed a-

- way, Be - hold— I make, I make all— things new!

L'Ancien est passé, vois
Je renouvelle toutes choses!

Federation of Nations

N. H. W.

O. Z. H.

Vivo marziale.

mf

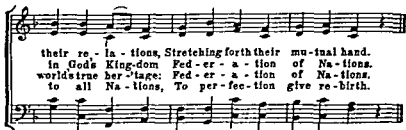


1. Fed - er - a - tion of all Na - tions
 2. Hope and cour - age bring re - demp - tion
 3. Born of roy - al Ar - yan line - age,
 4. Mo - thers of the race in bond - age,

mf



Is the call of ev - 'ry land; Friend and foe span
 From our trib - al de - lu - sions, Re - al - is - ing
 Dem - o - crat - ic re - la - tions, We pro - claim this
 Wake' re - deem this dark - end' earth, Bring - ing free - dom

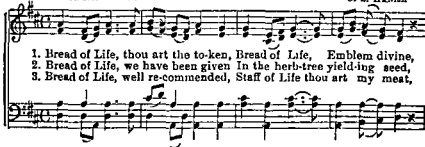


their re - la - tions, Stretching forth their mu - tual hand.
 in God's King - dom Fed - er - a - tion of Na - tions.
 world's true her - i - tage: Fed - er - a - tion of Na - tions.
 to all Na - tions, To per - fec - tion give re - birth.

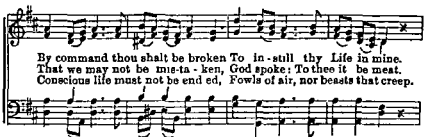
Bread of Life

From "Gen-Isis" 4004 B. C.

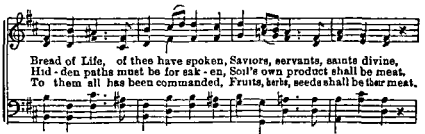
O. Z. HANISH



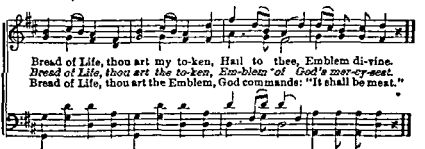
1. Bread of Life, thou art the to-ken, Bread of Life, Emblem divine,
 2. Bread of Life, we have been given In the herb-tree yield-ing seed,
 3. Bread of Life, well re-commended, Staff of Life thou art my meat,



By command thou shalt be broken To in-still thy Life in mine.
 That we may not be mis-ta-ken, God spoke: To thee it be meat.
 Conscious life must not be end ed, Fowls of air, nor beasts that creep.



Bread of Life, of thee have spoken, Saviors, servants, saints divine,
 Hid-den paths must be for sak-en, Soil's own product shall be meat,
 To them all has been commanded, Fruits, herbs, seeds shall be their meat.



Bread of Life, thou art my to-ken, Hail to thee, Emblem di-vine.
 Bread of Life, thou art the to-ken, Em-blem of God's mer-cy-seet.
 Bread of Life, thou art the Emblem, God commands: "It shall be meat."

Cup of Ruby-Red

O. Z. H.

O. Z. HANING.

1. What a blessed tho't to gather In communion with our own,
 2. What a blessed tho't collecting To our heart all near and dear,
 3. What a blessed tho't ca-ressing Gods and saints unto our heart,
 4. At this blessed hour of worship We invoke the sight of God,

That our ruby hearts may leaven Love and life from God's own throne.
 And pronounce a sacred blessing, Stilling sin, dis-ease and fear
 Who in turn with magic blessing Flames of love within us start.
 Who in all His love and lordship Leads us with His staff and rod.

CHORUS.

Oh, what a glorious blessing, Here in peace to break our bread,

While our lips are gently pressing Heaven's cup of ru-by red....

Be Still

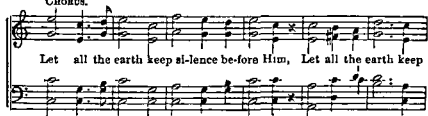
SOLO.

O. Z. HANIKER.



The Lord He is in His ho - ly tem - ple.

CHORUS.



Let all the earth keep si-lence be-fore Him, Let all the earth keep

p UNISONO



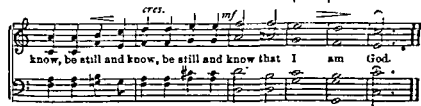
si - lence be - fore Him. Be still and know, be still and know, be still and

UNISONO.



know, be still and know that I am God Be still and know, be still and

cres. *mf*



know, be still and know, be still and know that I am God.

I Shall Never-more Forsake Thee.

ADELIA MARSH MALLET.

I shall nev-er-more forsake thee, I shall leave thee not in want,

The first system of music is in 2/4 time, featuring a treble and bass staff. The melody is in B-flat major (two flats). The lyrics are written below the treble staff.

With mine eye I'll ev-er guide thee, I shall lead thee by thy hand.

The second system of music continues the melody and accompaniment from the first system, ending with a double bar line and repeat dots.

O! Blessed Thought, O! Glorious Thought

MARIA ELIZABETH HILTON.

O! blessed thought, O! glorious thought And O! how sweet it is

The first system of music for the second song is in 4/4 time, featuring a treble and bass staff. The melody is in D major (two sharps). The lyrics are written below the treble staff.

When in the pres-ence of our own, Wedwell in e - ter-nal bliss.

The second system of music continues the melody and accompaniment, ending with a double bar line.

I Send Thee Tongues of Fire

TERESA BRAUCKMAN.

I send thee tongues of fire, I send them to thy heart,

The first system of musical notation for the song 'I Send Thee Tongues of Fire'. It consists of a treble and a bass staff. The treble staff has a key signature of two flats (B-flat and E-flat) and a time signature of 8/8. The melody begins with a half note G4, followed by quarter notes A4, B-flat4, and C5, then a half note D5. The bass staff provides a harmonic accompaniment with chords and single notes.

Blessings, blessings, bless-ings, To thee I now im-part.

The second system of musical notation. The treble staff continues the melody with a half note D5, followed by quarter notes C5, B-flat4, and A4, then a half note G4. The bass staff continues the accompaniment.

For God Is Love

Traditional

For God is love, and who so-ev-er A-bid-eth in that blessed love,

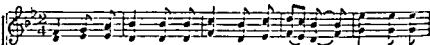
The first system of musical notation for the song 'For God Is Love'. It consists of a treble and a bass staff. The treble staff has a key signature of two flats (B-flat and E-flat) and a time signature of 8/8. The melody begins with a half note G4, followed by quarter notes A4, B-flat4, and C5, then a half note D5. The bass staff provides a harmonic accompaniment with chords and single notes.

In him shall God abide for-ev-er, And he a-bide in God's own love.

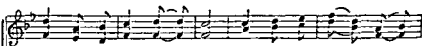
The second system of musical notation. The treble staff continues the melody with a half note D5, followed by quarter notes C5, B-flat4, and A4, then a half note G4. The bass staff continues the accompaniment.

To Be Remembered By What I Have Done

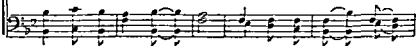
O. Z. HANISH



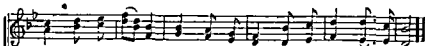
1. Pass-ing a - way like the stars in the morning Be-fore the ap -
2. Up and a - way like the o - dors at sun - set Sweet'ning the
3. Up and a - way like the dew of the morn-ing Hast'ning un -
4. Fad-ing a - way like a flow - er at ev'ning, The flow-er that
5. Yes, like the fragrance that wanders in freshness, From pet-al to
6. E - ven as spring-time gives up to the sum-mer, Win-ter ap -
7. Passed is the har-vest and home goes the reap-er, Leav-ing the
8. Si - lent - ly from this world's toil I would hast-en, Con-sci-ous of
9. Nev-er the self, but the truth I have spok - en, And the good
10. Tho' I be missed in the flesh, yet my spir - it Lives in the



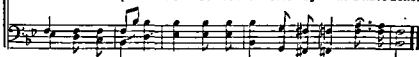
1. proach of the glow - ing sun; Thus I would van - ish from
2. twi - light as darkness comes on; Thus I would pass from the
3. seen to its home in the sun; Thus I would steal a - way
4. bloomed in the morn - ing sun; Thus I would wan - der from
5. flow - er, from grass to lawn; Thus I would flee from the
6. proach-es when au-tumn is gone; Thus I would yield up - to
7. fields that in spring-time were sown; Thus I would climb to an
8. time, well and pa-tient-ly run; Tak-ing a - way with me
9. deeds that in life I have sown; Un - to my kin I would
10. hearts and the minds, on and on; Off - 'ring the bloom and the



To Be Remembered By What I Have Done



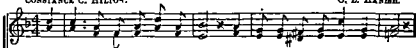
1. earth in - to heav-en And be re-mem-bered by what I have done.
2. earth and its la-bors And be re-mem-bered by what I have done.
3. gent - ly and lov-ing And be re-mem-bered by what I have done.
4. earth and her grandeur And be re-mem-bered by what I have done.
5. earth and its vis-ions And be re-mem-bered by what I have done.
6. God, without murmur And be re-mem-bered by what I have done.
7. al - ti-tudes sweeter And be re-mem-bered by what I have done.
8. life's grandest les-son And be re-mem-bered by what I have done.
9. thus live for-ev-er And be re-mem-bered by what I have done.
10. fruit of the spir-it: To be re-mem-bered by what I have done.



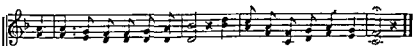
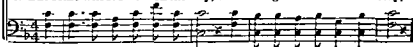
Be Brave

CONSTANCE C. HILTON.

O. Z. HANSEL.



1. Bless Him from whom all blessings flow, As ev-er onward we will go,
2. For up and down we'll have to go, As o-ver valleys high and low,
3. But some will stumble on the way, Some will go back and others stay,



Thro' shadows, darkness to the light, We'll have to work with all our might.
And over mountains, rivers,—all, The brave shall march and never fall.
A - gain not knowing which to do, They will go back like others, too.



God. Gott

Interludium.

MARIE MAYWILDE MÄCKELFRANG.

God is my life, God is my strength, God is my might,
Gott ist mein Le-ben, Er mei-ne Stär-ke, Er all mein We-ben,

God is my works, God is my all, God is my all.
Er mei-ne Wer-ke, Er all mein Glück, Er all mein Glück.

Glory to God

VADAN LINDMAY.

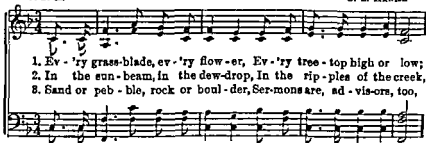
Glo - ry to God in the High - est, Peace be on

Earth and good will to man. A - - - men.

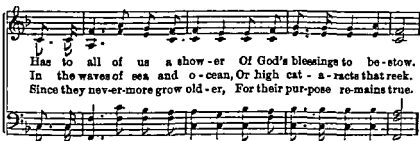
Everywhere I Know God's Presence

O. Z. H.

O. Z. HANISH

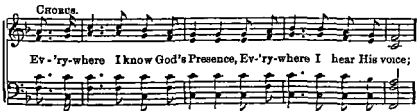


1. Ev - 'ry grass-blade, ev - 'ry flow - er, Ev - 'ry tree - top high or low;
 2. In the sun - beam, in the dew - drop, In the rip - ples of the creek,
 3. Sand or peb - ble, rock or boul - der, Ser - mons are, ad - vis - ers, too,



Has to all of us a show - er Of God's blessings to be - stow.
 In the waves of sea and o - cean, Or high cat - a - racts that reek.
 Since they nev - er - more grow old - er, For their pur - pose re - mains true.

CHORUS.



Ev - 'ry - where I know God's Presence, Ev - 'ry - where I hear His voice;



Ev - 'ry - where I see His si - lence, Ev - 'ry - where His po - tent choice.*

God. Gott

Interludium.

MARIE MATILDE MACHSPRANG.

God is my life, God is my strength, God is my might,
Gott ist mein Le-ben, Er mei-ne Stär-ke, Er all mein We-ben,

God is my works, God is my all, God is my all.
Er mei-ne Wer-ke, Er all mein Glück, Er all mein Glück.

Glory to God


VADAN LINDGAY.

Glo - ry to God in the High - est, Peace be on



Earth and good will to man. A - - - men.

Know that the Lord is God

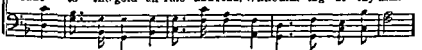
O. Z. HANDEL.



1. Know that the Lord is God in-deed, Our Mas - ters once proclaimed
2. The God that was in times of old He is the same to - day,
3. What prof - it thee thy so - phis - try, If thou know not thy-self?
4. Know that the Lord is God in-deed, Our Mas - ters still proclaim,



Through na - ture God, He doth us feed, All earth He has re - claimed.
To - mor - row He will still un - fold His form in gold - en ray.
Why boast of un - called des - ti - ny, And books up - on thy shelf.
Take to the gold - en rule and read, While aim - ing at thy aim.



CHORUS.



All pre - ju - dice now lay a - side And use thy lo - gic well,



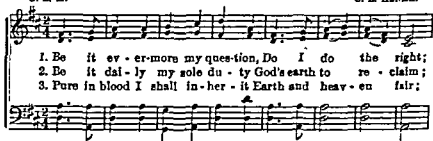
The work - ings of thy ten - der heart Shall won - ders thee fore - tell.



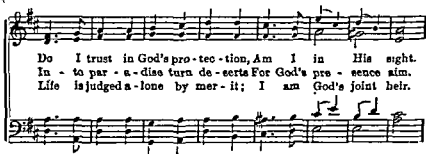
See Thy Relation

O. Z. H.

O. Z. HANER.

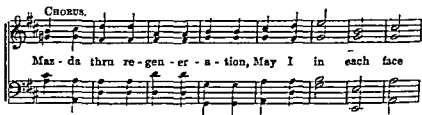


1. Be it ev - er - more my ques - tion, Do I do the right;
 2. Be it dai - ly my sole du - ty God's earth to re - claim;
 3. Pure in blood I shall in - her - it Earth and heav - en fair;

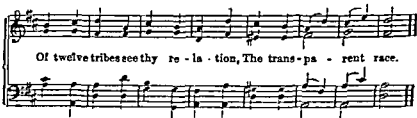


Do I trust in God's pro - tec - tion, Am I in His sight.
 In - to par - a - dise turn de - serts For God's pre - sence aim.
 Life is judged a - lone by mer - it; I am God's joint heir.

CHORUS.



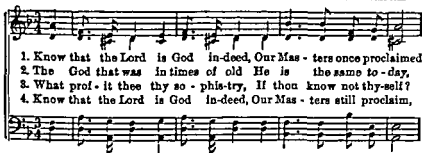
Max - da thru re - gen - er - a - tion, May I in each face



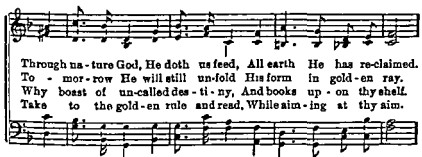
Of twelve tribes see thy re - la - tion, The trans - pa - rent race.

Know that the Lord is God

O. Z. HANDEL.

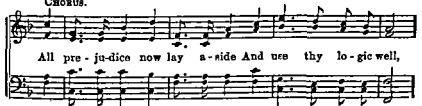


1. Know that the Lord is God in-deed, Our Mas - ters once proclaimed
2. The God that was in times of old He is the same to - day,
3. What prof - it thee thy so - phis - try, If thou know not thy - self?
4. Know that the Lord is God in-deed, Our Mas - ters still proclaim,

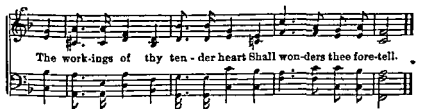


Through na - ture God, He doth us feed, All earth He has re - claimed.
To - mor - row He will still un - fold His form in gold - en ray.
Why boast of un - called des - ti - ny, And books up - on thy shelf.
Take to the gold - en rule and read, While aim - ing at thy aim.

CHORUS.



All pre - ju - dice now lay a - side And use thy lo - gic well,

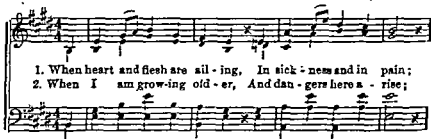


The work - ings of thy ten - der heart Shall won - ders thee fore - tell.

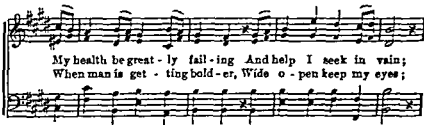
There's One to Make Me Glad

O. Z. HANSEN.

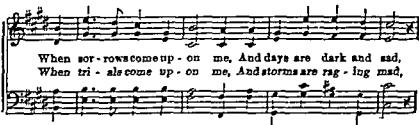
Traditional.



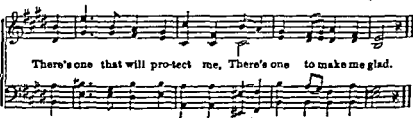
1. When heart and flesh are ail - ing, In sick - ness and in pain;
2. When I am grow - ing old - er, And dan - gers here a - rise;



My health be great - ly fail - ing And help I seek in vain;
When man is get - ting bold - er, Wide o - pen keep my eyes;



When sor - rows come up - on me, And days are dark and sad,
When tri - als come up - on me, And storms are rag - ing mad,



There's one that will pro - tect me, There's one to make me glad.

Voice of the Spirit

Gannett.

O. Z. HANSEN

mf Moderato.

1. It sounds a-long the a-ges, Soul an-swer-ing to soul;
2. From Si-nai's cliffs it e-choed, It breath'd from Buddah's tree,
3. It dates each new i-de-al, It-self it knows not time;
4. It ev-'ry-where ar-riv-eth; Recks not of small and great;

It kin-dles on the pa-ges Of ev-'ry scrip-ture scroll;
It charmed in A-thens mar-ket, It glad-dened Gal-i-lee;
Man's laws but catch the mu-sic Of its e-ter-nal chime;
It shapes the un-born a-tom, It tells the sun its fate;

The peal-mists heard and sang it, From mar-tyr lips it broke,
The ham-mer stroke of new thought, The pil-grim's sea-side pray'r,
It calls, and lo! new jus-tice; It speaks, and lo! new truth;
The wing-beat of arch-an-gel It's bound-'ry nev-er nears;

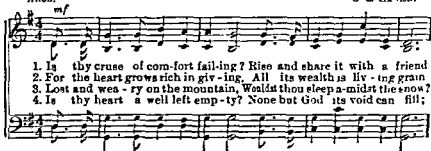
And prophet tongues out-rang it, Till sleep-ing na-tions woke.
The o-ra-cles of Maz-da, One ho-ly Word de-clare.
In ev-er no-bler stat-ure, And un-ex-baust-ed youth.
For-ev-er on it sound-eth The mu-sic of the spheres!

Live by Loving

And.

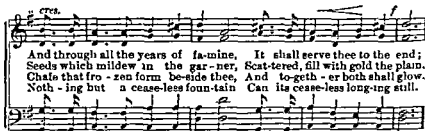
O. Z. HANSEN.

mf

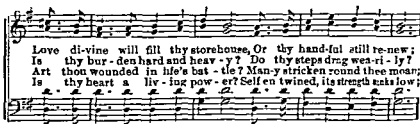


1. Is thy cruse of com-fort fail-ing? Rise and share it with a friend
 2. For the heart grows rich in giv-ing, All its wealth is liv-ing grain
 3. Lost and wea-ry on the mountain, Wouldst thou sleep a-midst the snow?
 4. Is thy heart a well left emp-ty? None but God its void can fill;

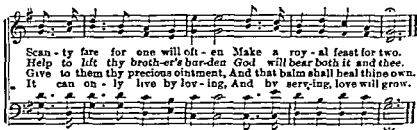
cres.



And through all the years of fa-mine, It shall serve thee to the end;
 Seeds which mildew in the gar-ner, Scat-tered, fill with gold the plain.
 Chafe that fro-zen form be-side thee, And to-geth-er both shall glow.
 Noth-ing but a cease-less foun-tain Can its cease-less long-ing still.



Love di-vine will fill thy storehouse, Or thy hand-ful still re-new;
 Is thy bur-den hard and heav-y? Do thy steps drag wea-ri-ly?
 Art thou wounded in life's bat-tle? Man-y stricken round thee moan;
 Is thy heart a liv-ing pow-er? Self en-twined, its strength sinks low;



Scan-ty fare for one will oft-en Make a roy-al feast for two.
 Help to lift thy broth-er's bur-den God will bear both it and thee.
 Give to them thy precious ointment, And that balm shall heal thine own.
 It can on-ly live by lov-ing, And by serv-ing, love will grow.

The Lord, He Is My Shepherd

ADELIA MARSH MALLET.

The Lord, He is my Shep - herd, I shall not be in want,

This musical system consists of a treble and bass staff in 4/4 time with a key signature of two flats (B-flat and E-flat). The melody in the treble staff begins with a half note G4, followed by quarter notes A4, B-flat4, and C5. The bass staff provides a harmonic accompaniment with chords and moving lines.

For the Lord, He is my Shep-herd, I shall not be in want.

This musical system continues the melody and accompaniment from the first system. It concludes with a double bar line and a final chord in the treble staff.

Come Unto Me All Ye Who Are Laden

Traditional.

Come un-to me, All ye who are heav - i - ly la - den,

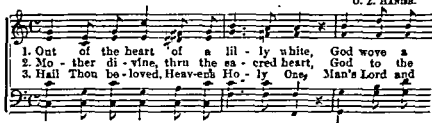
This musical system is in 4/4 time with a key signature of two flats. The melody in the treble staff starts with a half note G4, followed by quarter notes A4, B-flat4, and C5. The bass staff features a steady accompaniment.

And I will give you heav - en - ly rest .

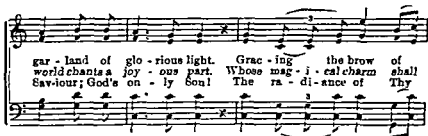
This musical system continues the melody and accompaniment, ending with a double bar line and a final chord in the treble staff.

Christmas

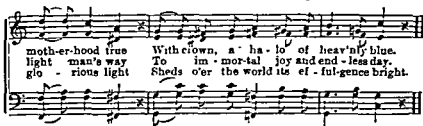
O. Z. HANMER.



1. Out of the heart of a lil - ly white, God wove a
 2. Mo - ther di - vine, thru the sa - cred heart, God to the
 3. Hail Thou be - loved, Heav - en's Ho - ly One, Man's Lord and



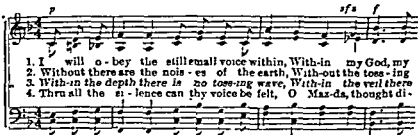
gar - land of glo - rious light. Grac - ing the brow of
 world chants a joy - ous part. Whose mag - i - cal charm shall
 Sav - iour; God's on - ly Son! The ra - di - ance of Thy



moth - er - hood true With - cown, a ha - lo of heav'nly blue.
 light man's way To im - mor - tal joy and end - less day.
 glo - rious light Sheds o'er the world its ef - ful - gence bright.

Thyself in Me

DANAJANTI VON STRUYE.



1. I will o - bey the still small voice within, With - in my God, my
 2. Without there are the nois - es of the earth, With - out the toss - ing
 3. With - in the depth there is no toss - ing wave, With - in the veil there
 4. Thru all the si - lence can thy voice be felt, O Max - da, thought di -

Thyself in Me

mf

Shep-herd and my King. My Lord, is all with-in, is all with-in, 'Tis of the an-gry waves. The tur-moil and the man-y weeping eyes, 'Tis is no rest-less blast. No tur-moil and no pang, no tears of grief, No vine, di-vine-ly thought. It is Thy voice, re-veal-ing Thine ownself To

dim. *rall*

all with-in, the still, small voice of Maz-da ev-er is with-in. all with-out, the voice of all the pang and an-guish is with-out. dole-ful sigh with-in the Maz-da's gold-en gates, it's not with-in. such as can di-vine-ly see Lord, Mazda! Voice! Thy-self in me

Eternal Mind

Greek Hymn

Moderato.

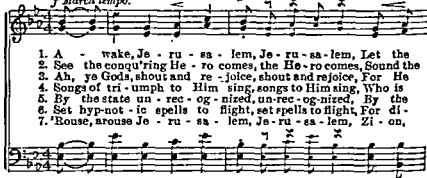
1. E - ter - nal mind, thy seed-ling spark, Thro' this thin vase of clay,
2. This mind-en - fold - ing soul is sown, In - car-nate germ on earth,
3. Far forth from Thee, thou cen-tral fire, To earth's sad bon-dage cast,

A-thwart the waves of cha-os dark E-mits a tim'-rous ray.
In pi-ty bless-ed Lord, then own What claims in Thee its birth.
Let not the trembling spark ex-pire, Ab-sorb thine own at last!

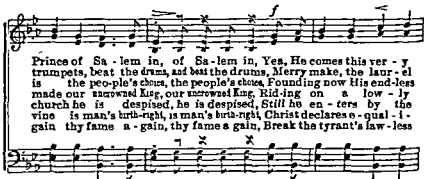
Hosiannah, Prince of Peace

O. Z. HANISH.

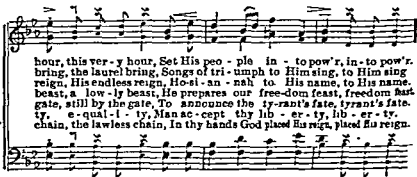
f March tempo.



1. A - wake, Je - ru - sa - lem, Je - ru - sa - lem, Let the
2. See the conqu'ring He - ro comes, the He - ro comes, Sound the
3. Ah, ye Gods, shout and re - joice, shout and rejoice, For He
4. Songs of tri - umph to Him sing, songs to Him sing, Who is
5. By the state un - rec - og - nized, un-rec - og - nized, By the
6. Set hyp - not - ic spells to flight, set spells to flight, For di -
7. 'Rouse, arouse Je - ru - sa - lem, Je - ru - sa - lem, Zi - on,



Prince of Sa - lem in, of Sa - lem in, Yea, He comes this ver - y
trumpets, beat the drums, and beat the drums, Merry make, the laur - el
is the peo - ple's cho - ce, the people's cho - ce, Founding now His end - less
made our sac - rowed King, our sac - rowed King, Rid - ing on a low - ly
church he is despised, he is despised, Still he en - ters by the
vine is man's birth - right, is man's birth - right, Christ declares e - qual - i -
gain thy fame a - gain, thy fame a gain, Break the tyrant's law - less



hour, this ver - y hour, Set His peo - ple in - to pow'r, in - to pow'r.
bring, the laurel bring, Songs of tri - umph to Him sing, to Him sing
reign, His endless reign, Ho - si - an - nah to His name, to His name.
beast, a low - ly beast, He prepares our free - dom feast, freedom feast
gate, still by the gate, To announce the ty - rant's fate, tyrant's fate.
ty. e - qual - i - ty, Man ac - cept thy lib - er - ty, lib - er - ty.
chain, the lawless chain, In thy hands God placed His reign, placed His reign.

Hosiannah, Prince of Peace

mf CHORUS.

Ho-si-an-nah, Prince of Peace, Come His people to release;
Prince of Peace, to release;

mf

A - wake, Je - ru - sa - lem. Let the Prince of Salem reign.
Je ru - sa - lem, of Salem reign.

Fast and Pray

O. Z. HANDE

p *Con moto.*

1. By mas - ters taught in a - ges past, And precepts set for -
2. To mor - ti - fy the flesh gives sense, Our mind grows bright thro'
3. A fast healer ev - 'ry ill and stain, Keeps pure the soul and

pp

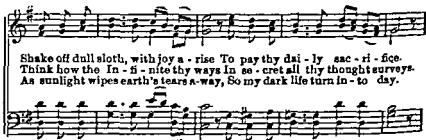
e'er to last, Now is the time to take our fast, And to pray.
ab - sti - nence, Breathe out all e - vil, charm it hence, And a - way.
mind within, Our conscience tells us how to win, Work and pray.

Awake, My Soul

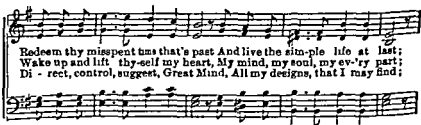
O. Z. HANSEN.



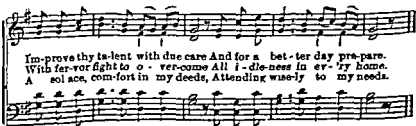
1. Awake, my soul, and with the sun The dai-ly stage of du-ty run;
 2. Let all thy con-verse be sin-cere, Thy con-science like cut diamonds clear;
 3. Thrul-a-bor I my vows re-new, Dis-perse all wrong as morn-ing dew;



Shake off dull sloth, with joy a - rise To pay thy dai - ly sac - ri - fice.
 Think how the In - si - nate thy ways In se - cret all thy thought surveys.
 As sunlight wipes earth's tears a-way, So my dark life turn in - to day.



Redeem thy misspent time that's past And live the sim-ple life at last;
 Wake up and lift thy-self my heart, My mind, my soul, my ev-'ry part;
 Di - rect, control, suggest, Great Mind, All my designs, that I may find;

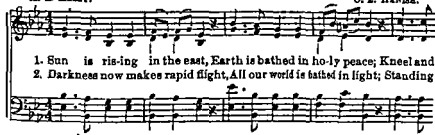


Im-prove thy ta-lent with due care And for a bet-ter day pre-pare.
 With fer-vor fight to o - ver-come All i - dle-ness in ev-'ry home.
 A sol ace, com-fort in my deeds, At-tend-ing wise-ly to my needs.

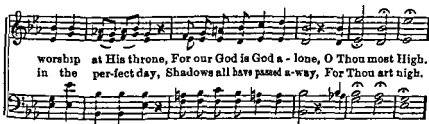
Sunlight or Daylight

K. E. KELLY.

O. Z. HANSEN.



1. Sun is ris-ing in the east, Earth is bathed in ho-ly peace; Kneel and
 2. Darkness now makes rapid flight, All our world is bathed in light; Standing

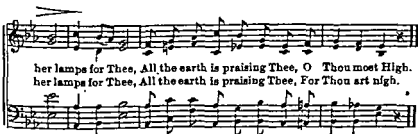


worship at His throne, For our God is God a-lone, O Thou most High.
 in the per-fect day, Shadows all have passed a-way, For Thou art nigh.

REFRAIN.



Ho - ly, ho - ly, ho-ly, Lord God of Hosts, Heaven lights all
 Ho - ly, ho - ly, ho-ly, Lord God of Hosts, Heaven lights all



her lamps for Thee, All the earth is praising Thee, O Thou most High.
 her lamps for Thee, All the earth is praising Thee, For Thou art nigh.

United Brothers

E. BARCKELE. Arr. by O. Z. HANDEL.

1. We are a peo - ple of u - nit - ed broth - ers, Hard times or
 2. Wir wol - len sein ein ei - nig Volk von Brüdern, In kei - ner

Or: tremolo.....

dan - gers ne'er can sever us, Free we must be like un - to our
 Not uns trennen und Ge - fahr, Wir wol - len frei sein wie die Vä - ter

United Brothers

fa - thers. Rath - er meet death than in - to bond - age go,
wa - ren Lie - ber den Tod als in die Knechtschaft gehn,

This system contains the first two staves of music. The upper staff is a vocal line in treble clef with a key signature of one sharp (F#) and a common time signature (C). The lower staff is a piano accompaniment in bass clef with the same key signature and time signature. The lyrics are written below the vocal staff.

We are a peo - ple of u - nit - ed broth - ers.
Wir wol - len sein ein ei - nig Volk von Brü - dern.

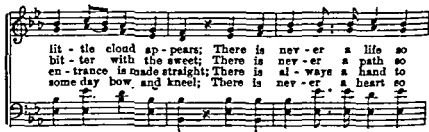
This system contains the next two staves of music, continuing the vocal and piano parts from the first system. The lyrics are written below the vocal staff.

In the Sunshine

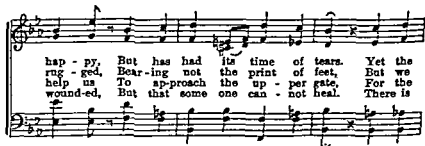
© Z. HANSEN.



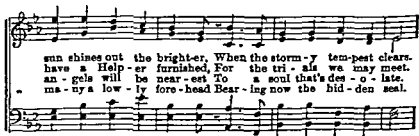
1. There is rare - ly a day so sun - ny, But a
 2. There is rare - ly a cup so pleas - ant, But has
 3. There is nev - er a way so nar - row, But the
 4. There is nev - er a heart so haught - y, But will



lit - tle cloud ap - pears; There is nev - er a life so
 bit - ter with the sweet; There is nev - er a path so
 en - trance is made straight; There is al - ways a hand to
 some day bow and kneel; There is nev - er a heart so



hap - py, But has had its time of tears. Yet the
 rug - ged, Bear - ing not the print of feet, But we
 help us To ap - proach the up - per gate, For the
 wound - ed, But that some one can - not heal. There is



sun shines out the bright - er, When the storm - y tem - pest clears.
 have a Help - er furnished, For the tri - als we may meet.
 an - gels will be near - est To a soul that's des - o - late.
 ma - ny a low - ly fore - head Bear - ing now the hid - den seal.

In the Sunshine

CHORUS.

In the sun - shine or the shade Let us

ev - er cheer - ful be, Ev - er trust - ing bound - less

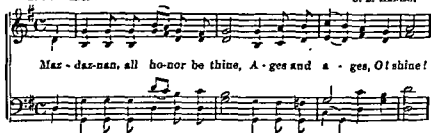
grace; Shad - ows can - not with us stay, Thru the

rift - ed cloud we'll see Soon a hope - ful, smil - ing face.

Acrostic

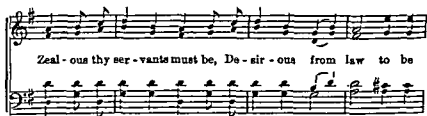
L. LOVERING.

O. Z. HANSEN.



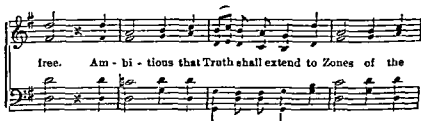
Musical notation for the first system, featuring a treble and bass staff in G major (one sharp) and common time. The melody is in the treble staff, and the accompaniment is in the bass staff.

Max - dar-man, all ho-nor be thine, A - ges and a - ges, O! shine!



Musical notation for the second system, continuing the melody and accompaniment from the first system.

Zeal - ous thy ser - vants must be, De - sir - ous from law to be



Musical notation for the third system, continuing the melody and accompaniment from the second system.

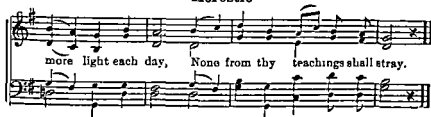
free. Am - bi - tious that Truth shall extend to Zones of the



Musical notation for the fourth system, concluding the melody and accompaniment from the third system.

world with-out end, Nev - er ceas - ing to pray Anx - ious for

Acrostic

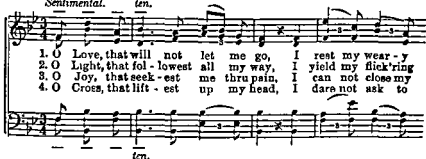


Life That Shall Endless Be

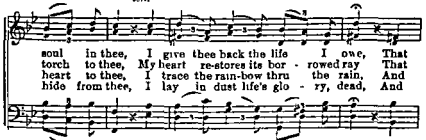
Sentimental.

ten.

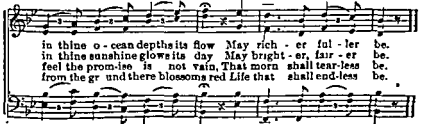
O Z HANDB.



ten.

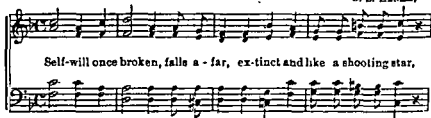


ten



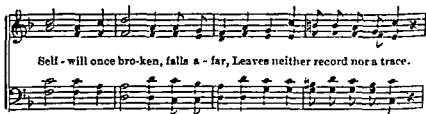
Self-Will and God's Will

O. Z. HANKE,



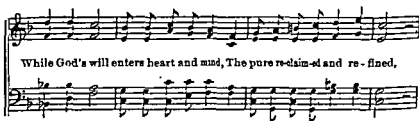
Self-will once broken, falls a - far, ex-tinct and like a shooting star,

The first system of musical notation, featuring a treble and bass staff with a key signature of one flat and a common time signature. The melody is in the treble staff, and the accompaniment is in the bass staff.



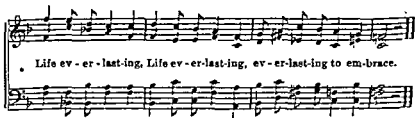
Self - will once bro-ken, falls a - far, Leaves neither record nor a trace.

The second system of musical notation, continuing the melody and accompaniment from the first system.



While God's will enters heart and mind, The pure re-claim-ed and re - fined,

The third system of musical notation, continuing the melody and accompaniment.



Life ev - er - last-ing, Life ev - er - last-ing, ev - er - last-ing to em-brace.

The fourth system of musical notation, concluding the piece with a double bar line.

Easter

March.

Christ He walks and talks with man, Christ He walks and talks with man;

Christ He walks, He walks, He walks, And talks, and talks, and talks with man

Christ He walks and talks with man, Christ He walks and talks with man.

Christ He walks, He walks, He walks, And talks, and talks, and talks with man.

Thread Over Thread

O. Z. HANISH

mf

1. Thread o - ver thread, well wo - ven and care - ful - ly placed,
 2. For what God hast u - nit - ed to ten - der - est heart,

With tho't, good con - tem - pla - tion, good deed in - ter-laced,
 Ev'n heav'n and earth in all pow'r can sev - er it not,

mf *cres.*

Will sure - ly weave a friend-ship, in time to im - part,
 For that cord of true friend-ship if whole or in part,

A com - fort - er of com - fort de-light to the heart.
 Will retain its great strength thru the tie of a knot.

Thread Over Thread

CHORUS.

Then weave,..... yea weave the thread a-round,

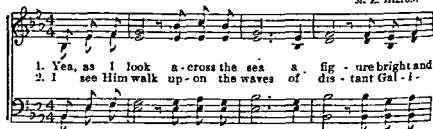
Un-til..... by cord..... a net is bound,

A net..... well wo - - - ven, strong, se-cure,

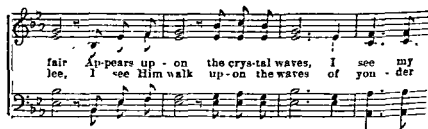
Thru life..... all tri - - - als to en-dure,

I See Him Walk Upon the Waves

M. E. HILTON.

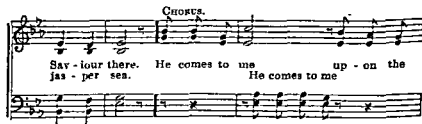


1. Yea, as I look a-cross the sea a fig - ure bright and
 2. I see Him walk up-on the waves of dis - tant Gal - i -

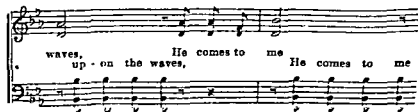


fair Ap - pears up - on the crys - tal waves, I see my
 lee, I see Him walk up-on the waves of you - der

CHORUS.



Sav - iour there. He comes to me up - on the
 jas - per sea. He comes to me



waves, He comes to me
 up - on the waves, He comes to me

I See Him Walk Upon the Waves

up - on the waves, He comes to me
up - on the waves, He comes to me

up - on the waves, To make me whole and pure.
up - on the waves,

Ga-Llama

O Z HANDEL.

mf *p* *mf* *p*

1. Ga-Lla - ma, thou central pow'r, In - to me pour out thy show'r,
2. Ga-Lla - ma, thru endless space, In - to thee, ab-sorb my place,
3. Ga-Lla - ma, thou staff of life, With-in me make end to strife,

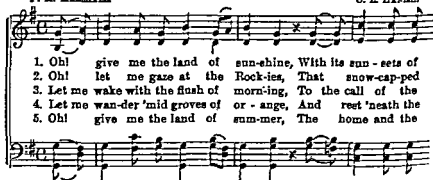
f *p* *f* *rit. pp* *rit. pp* *ppp*

With each breath inhaled I know, Wisdom, peace, thou would'st bestow.
In my self thy-self re-main, That I may know God's domain.
Calm-est waves of breath now raise, Un - fold-ing God's blessed ways.

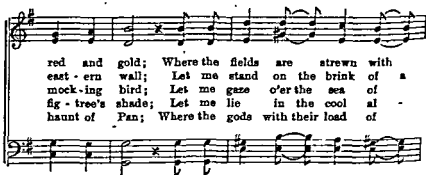
Land of Sunshine

F. M. MARSHALL

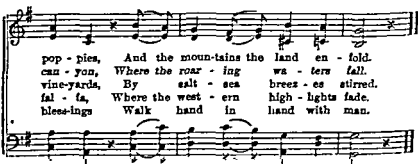
O. Z. HAYNE



1. Oh! give me the land of sun-shine, With its sun - sets of
 2. Oh! let me gaze at the Rock-ies, That snow-cap-ped
 3. Let me wake with the flush of morn-ing, To the call of the
 4. Let me wan-der 'mid groves of or - ange, And rest 'neath the
 5. Oh! give me the land of sum-mer, The home and the



red and gold; Where the fields are strewn with
 east - ern wall; Let me stand on the brink of a
 mock-ing bird; Let me gaze o'er the sea of
 fig - tree's shade; Let me lie in the cool al -
 haunt of Pan; Where the gods with their load of



pop - pies, And the moun-tains the land en - fold.
 can - yon, Where the roar - ing wa - ters fall.
 vine-yards, By salt - sea breez - es stirred.
 fal - la, Where the west - ern high - lights fade.
 bless-ings Walk hand in hand with man.

Awake, My Soul

Mrs. BOULE.

O. Z. HANSEN.

mf

1. A - wake, my soul, to har - mo - ny that God has planned,
 2. Thine eyes were fast a - sleep, thine ears have long been dull,
 3. I am Di - vine! Can one be great - er? In mine shrine
 4. I am Di - vine! The tho't ex - alts, in - spir - eth me

Sing to the o - cean's roll, sing to the shift - ing sand;
 Hast mused, and slept, and dreamed, con - tent with slumb'rous lull;
 God's im - age dwells, can king or prince of roy - al line,
 To spread the truth that makes man kind from bond - age free;

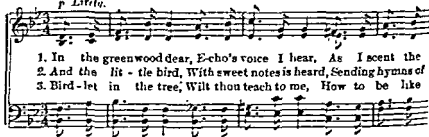
Sing to the vap'ry sky, to mountains si - lent, grand,
 Thy lips gave forth no sound, is there no joy in thee?
 Can a - ny oth - er po - ten - tate claim more than I?
 To live and love with like de - sign, both friend and foe,

Sing happ - ly ho - ly songs to rhyth - ms of God's hand.
 A - wake and sing to tune of all In - fin - i - ty
 With love and truth and scept - er - ed rod I all de - fy.
 To make God's love in - crease on earth, that Peace may grow.

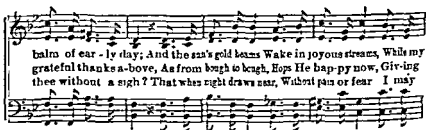
The Little Wild Birds

Anon.

p *Allegro.*



1. In the greenwood dear, Echo's voice I hear, As I scent the
 2. And the lit - tle bird, With sweet notes is heard, Sending hymns of
 3. Bird - let in the tree; Wilt thou teach to me, How to be like

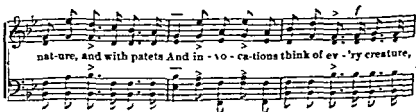


balms of ear - ly day; And the sun's gold beams Wake in joyous streams, While my
 grateful thanks a - bove, As from bough to bough, Hops He hap - py now, Giv - ing
 thee without a sigh? That when night draws near, Without pain or fear I may

CHORUS. *mf*



heart pours forth its mer - ry lay.
 all his life to song and love. I shall re - joice, I shall rejoice with
 close in peace my wea - ry eye.



nat - ure, and with patets And in - vo - ca - tions think of ev - 'ry creature,

The Little Wild Birds

and in song I shall re-joice, in song I shall re-joice, and in song rejoice.

The musical score consists of two staves, treble and bass clef, in G major (one sharp) and 2/4 time. The melody is in the treble staff, featuring eighth and sixteenth notes with various ornaments and slurs. The bass staff provides a simple harmonic accompaniment with chords and single notes.

The Lenten Fast

O. Z. HANISH

1. Dost thou feel the tempter, How He works within, Striv-ing, driving,
2. Due to sea-son's changes, He would with thee stay, Keep at work with
3. E - vil him be - fall-eth, Who to taste is wed, Nev - er keeps the

The first system of the musical score for 'The Lenten Fast' shows the treble and bass staves. The treble staff has a melody with some rests, while the bass staff has a steady accompaniment of chords.

lur - ing, Goad - ing in - to sin? Cour-age! Nev-er trem - ble,
vig - il, Al - ways fast and pray, Cour-age! an-swer bold - ly,
sea - sons, Na - ture breaks in-stead, By our own trans-gres-sion

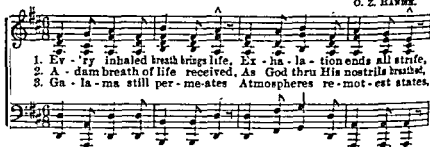
The second system continues the musical score. The treble staff melody includes a few more notes and rests, and the bass staff accompaniment remains consistent.

Nev - er be down-cast, Guide Him by the virtue Of the len-ten fast.
"While I work I pray." Then make special effort, Breathe Him far away.
We are al-ways tried, Still we learn our les-son And are pur-i - fied.

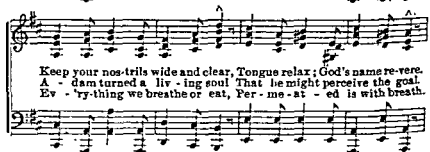
The third and final system of the musical score concludes the piece. The treble staff melody ends with a final note and a double bar line, and the bass staff accompaniment also concludes with a double bar line.

Every Inhaled Breath

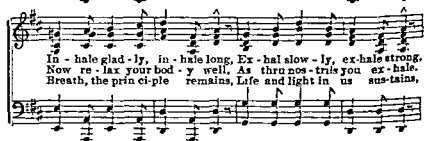
O. Z. HANDEL.



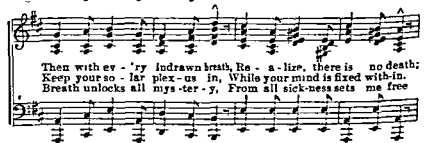
1. Ev - 'ry inhaled breath brings life, Ex - ha - la - tion ends all strife,
 2. A - dam breath of life received, As God thru His nostrils breathed,
 3. Ga - la - ma still per - me - ates Atmospheres re - mot - est states.



Keep your nos - trils wide and clear, Tongue relax ; God's name re - vere.
 A - dam turned a liv - ing soul That he might perceive the goal.
 Ev - 'ry - thing we breathe or eat, Per - me - at - ed is with breath.



In - hale glad - ly, in - hale long, Ex - hal slow - ly, ex - hale strong,
 Now re - lax your bod - y well, As thru nos - trils you ex - hale.
 Breath, the prin - ciple remains, Life and light in us sus - tains,



Then with ev - 'ry indrawn breath, Re - a - live, there is no death;
 Keep your so - lar plex - us in, While your mind is fixed with-in.
 Breath unlocks all mys - ter - y, From all sick - ness sets me free

Every Inhaled Breath

Keep your chest out, chin draws in, Set thy thought on God with-in.
Have your eyes well focused, fixed On some ob - ject, don't get mixed.
Breath is still the sav - ing pow'r, O I need thee ev - 'ry hour.

Breathe In.

KATE SHEARER.

Arr. by O. Z. HANISH.

1. Breathe in all deep draughts of the health-giv-ing air, Breathe out all the
2. Breathe in gen - tle thought to the err-ing and weak, For breathing will

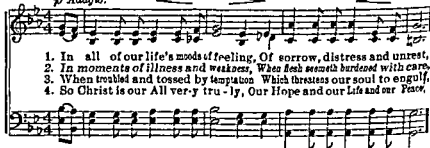
e - vils that hold us enslaved; Thus make our lives bright as a
free us from err - or and strife, And help us to brighten those

gar - den so fair, And strong as the rocks by time's finger engraved.
lives that are bleak. Breathe deeply, breathe deeply, for breath is our life.

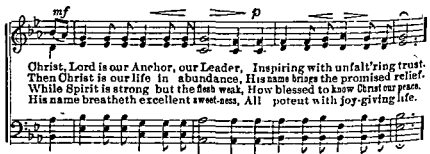
Christ Is All

O Z HANKE

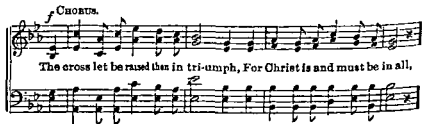
p Adagio.



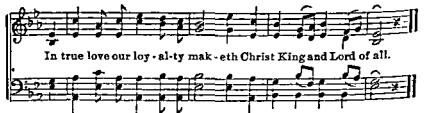
1. In all of our life's moods of feeling, Of sorrow, distress and unrest,
2. In moments of illness and weakness, When flesh seemeth burdened with care,
3. When troubled and tossed by temptation Which threatens our soul to engulf,
4. So Christ is our All ver-y tru-ly, Our Hope and our Life and our Peace,



Christ, Lord is our Anchor, our Leader, Inspiring with unsalt'ring trust.
Then Christ is our life in abundance, His name brings the promised relief.
While Spirit is strong but the flesh weak, How blessed to know Christ our peace.
His name breatheth excellent sweet-ness, All potent with joy-giving life.



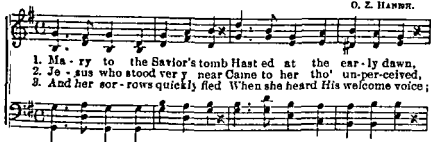
The cross let be raised then in tri-umph, For Christ is and must be in all,



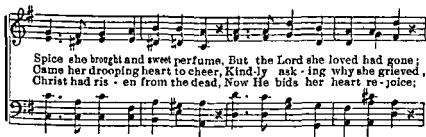
In true love our loy-al-ty mak-eth Christ King and Lord of all.

Found Him Still the Same

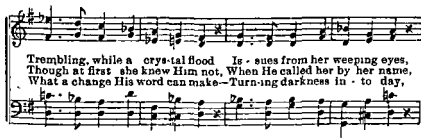
O. Z. HANDEL.



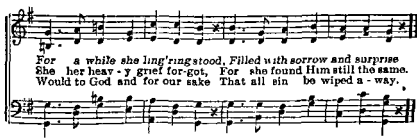
1. Ma - ry to the Savior's tomb Hast ed at the ear - ly dawn,
 2. Je - sus who stood ver y near Came to her tho' un-per-ceived,
 3. And her sor - rows quickly fled When she heard His wel come voice;



Spice she brought and sweet perfume, But the Lord she loved had gone;
 Came her drooping heart to cheer, Kind - ly ask - ing why she grieved,
 Christ had ris - en from the dead, Now He bids her heart re - joice;



Trembling, while a crys-tal flood Is - sues from her weeping eyes,
 Though at first she knew Him not, When He called her by her name,
 What a change His word can make—Turn-ing darkness in - to day,



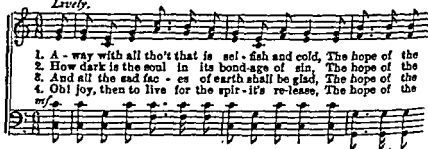
For a while she ling'ring stood, Filled with sorrow and surprise
 She her heav - y grief for-got, For she found Him still the same.
 Would to God and for our sake That all sin be wiped a - way.

The Hope of the World is Love

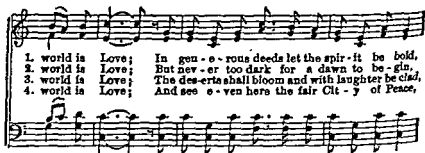
GANNETT.
Lively.

(Fountain of Love)

O. Z. HAYES.



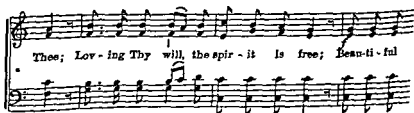
1. A - way with all tho't that is sel - fish and cold, The hope of the
 2. How dark is the soul in its bond-age of sin, The hope of the
 3. And all the sad fac - es of earth shall be glad, The hope of the
 4. Ohi joy, then to live for the spir - it's re - lease, The hope of the



1. world is Love; In gen - e - rous deeds let the spir - it be bold,
 2. world is Love; But nev - er too dark for a dawn to be - gin,
 3. world is Love; The des - erts shall bloom and with laughter be clad,
 4. world is Love; And see e - ven here the fair Cit - y of Peace,

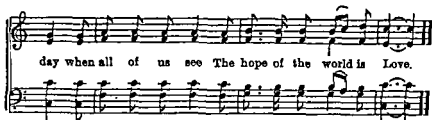


f CHORUS.
 1-4. The hope of the world is Love! Fountain of Love! our source is in



Thou; Lov - ing Thy will, the spir - it is free; Beau - ti - ful

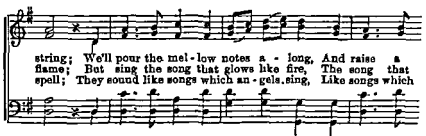
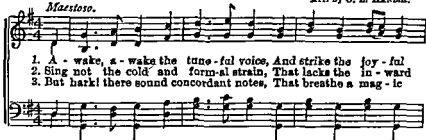
The Hope of the World is Love



Awake, Awake the Tuneful Voice

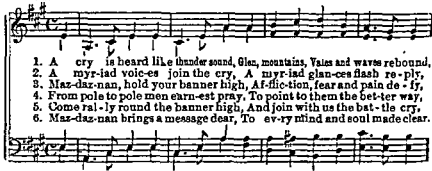
Arr. by O. Z. HANDEL.

Maestoso.

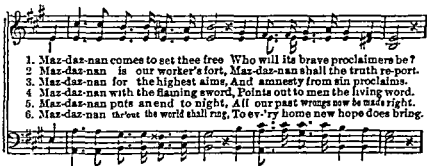


Pass the Word Along

O. Z. HANISH



1. A cry is heard like thunder sound, Glen, mountains, Vales and waves rebound,
 2. A myr-iad voic-es join the cry, A myr-iad glan-ces flash re-ply,
 3. Maz-daz-nan, hold your banner high, Af-flic-tion, fear and pain de-fy,
 4. From pole to pole men earn-est pray, To point to them the bet-ter way,
 5. Come ral-ly round the banner high, And join with us the bat-tle cry,
 6. Maz-daz-nan brings a message dear, To ev-ry mind and soul made clear.

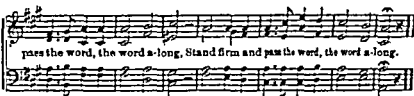


1. Maz-daz-nan comes to set thee free Who will its brave proclaimers be?
 2. Maz-daz-nan is our worker's fort, Maz-daz-nan shall the truth re-port.
 3. Maz-daz-nan for the highest aims, And amnesty from sin proclaims.
 4. Maz-daz-nan with the flaming sword, Points out to men the living word.
 5. Maz-daz-nan puts an end to night, All our past wrongs now be made right.
 6. Maz-daz-nan threut the world shall ring, To ev-'ry home new hope does bring.

CHORUS



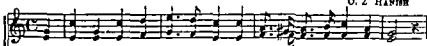
Mazdaznan now the pass-word be, Mazdaznan now the pass-word be, Stand firm and




pass the word, the word a-long, Stand firm and pass the word, the word a-long.

Mazdaznan Knows

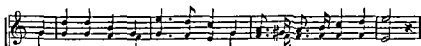
O. Z. HANISH




1. Maz-daz-nan knows no ri-val-ry, It is the fount of lib-er-ty;
 2. Maz-daz-nan knows no en-e-my, It knows the bonds of lib-er-ty;
 3. Maz-daz-nan brings in-tel-li-gence, By showing, how by ab-sti-nence,



Where col-or, caste or creed may meet And learn of wisdom's greatest feat,
 What strangely acts, shows ar-ro-gance. Is su-per-sti-tion, ig-no-rance.
 Man may conceive the per-fect way To reach the goal without de-lay.



There is no need of jeal-ous-y, Pro-fes-sion-al or oth-er-wise,
 En-light-ened ones can clear-ly see That darkness, struggling towards light,
 Maz-daz-nan cures all sin and ills, The heart and mind with wisdom fills,

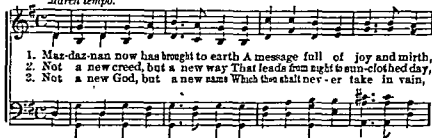


Maz-daz-nan is the ar-go-sy, For ways most perfect to de-vise
 To set its high-er na-ture free, Must la-bor hard and bravely fight.
 While in the rustle on earth's plane, It fortune brings, success and fame.

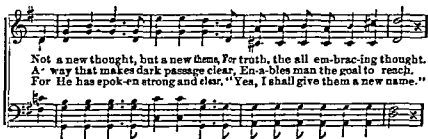
The Perfect Name

O. Z. HANISH.

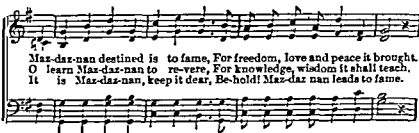
March tempo.



1. Maz-daz-nan now has brought to earth A message full of joy and mirth,
 2. Not a new creed, but a new way That leads from night to sun-clothed day,
 3. Not a new God, but a new name Which thou shalt nev-er take in vain,

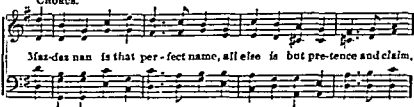


Not a new thought, but a new theme, For truth, the all-em-bracing thought.
 A way that makes dark passage clear, En-ables man the goal to reach.
 For He has spok-en strong and clear, "Yea, I shall give them a new name."



Maz-daz-nan destined is to fame, For freedom, love and peace it brought.
 O learn Maz-daz-nan to re-vere, For knowledge, wisdom it shall teach,
 It is Maz-daz-nan, keep it dear, Be-hold! Maz-daz nan leads to fame.

Chorus.



Maz-daz nan is that per-fect name, all else is but pre-tence and claim,

The Perfect Name

Oh! shout it throughout all the land; Maz dax-nan means God's Mas-ter-hand,

The first system of musical notation for 'The Perfect Name' consists of a treble and bass staff. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is written in eighth and sixteenth notes. The bass staff provides a harmonic accompaniment with chords and single notes.

Maz-dax-nan stands for Master-thought, That through-out a-ges wonders wrought.

The second system of musical notation continues the melody and accompaniment from the first system, ending with a double bar line.

Our Father's Way

BROWNIE RATHBONE WEAVERSON

O. Z. HANISH.

1. At first our ways seem drear-y; But as we march a-long,
2. O, sing a song of glad-ness, Whose notes are free from care,
3. Our Fa-ther comes to help us, When days seem dark and long.

The first system of musical notation for 'Our Father's Way' is in 6/8 time. It features a treble and bass staff. The treble staff has a key signature of two flats (Bb, Eb). The melody is written in eighth notes. The bass staff provides a harmonic accompaniment with chords and single notes.

Our hearts a-tuned to glad-ness, Shall sing a joy-ous song.
In case of need or sad-ness Our Fa-ther stand-eth near.
O, join the heav'n-ly mu-sic To earth's dis-cord-ant song.

The second system of musical notation continues the melody and accompaniment from the first system, ending with a double bar line.

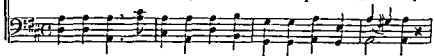
Daily Ministry

M. E. SANGER.

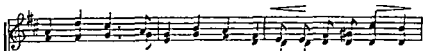
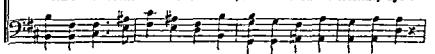
O. Z. HANDEH



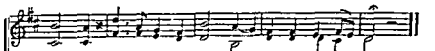
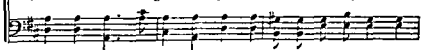
1. Comfort one an-oth-er, for the way is oft-en drear-y.
2. Comfort one an-oth-er, with the hand-clasp close and ten-der.



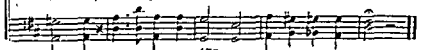
And the feet are oft-en wea-ry, And the heart is ver-y sad.
With the sweetness love can render, And the looks of friendly eyes.



There is heav - y bur - den bear - ing When it seems that none are
Do not wait for grace un - spok - en While life's daily bread is

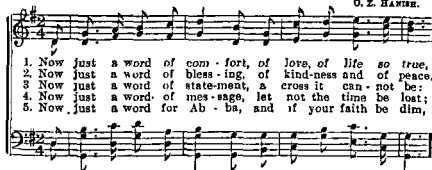


car - ing, And we half for - get that ev - er we were glad.
brok - en; Gen - tle speech is oft like man - na from the skies.

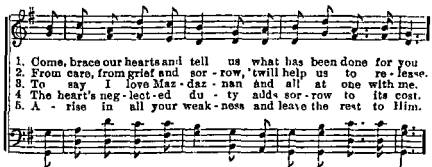


Now, Just a Word

O. Z. HANISH.

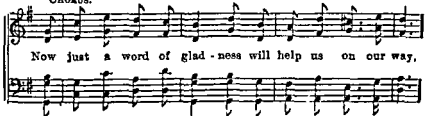


1. Now just a word of com - fort, of love, of life so true,
 2. Now just a word of bless - ing, of kind - ness and of peace,
 3. Now just a word of state - ment, a cross it can - not be:
 4. Now just a word of mes - sage, let not the time be lost;
 5. Now just a word for Ab - ba, and if your faith be dim,

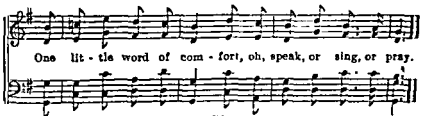


1. Come, brace our hearts and tell us what has been done for you
 2. From care, from grief and sor - row, 'twill help us to re - leave.
 3. To say I love Maz - daz - nan and all at one with me.
 4. The heart's neg - lect - ed du - ty adds sor - row to its cost.
 5. A - rise in all your weak - ness and leave the rest to Him.

CHORUS.



Now just a word of glad - ness will help us on our way,



One lit - tle word of com - fort, oh, speak, or sing, or pray.

Peace! Be Still!

H. R. PALMER

1. Mas-ter, the tem-pest is rag - ing! The bil-lows are toss-ing high!
 2. Mas-ter, with an-guish of spir - it I bow in my grief to - day;
 3. Mas-ter, the ter - ror is o - ver, The el - e - ments sweetly rest;

The sky is o'ershadowed with blackness, No shelter nor help is nigh;
 The depths of my sad heart are troubled; Oh! waken and save, I pray!
 Earth's sun in the calm lake is mirrored, And heaven's within my breast;

"Car - est Thou not that we per-ish?"—How canst Thou lie a - sleep,
 Tor - rents of sin and of an - guish Sweep o'er my sinking soul;
 Lin - ger, O, bless-ed Re-deem - er; Leave me a - lone no more;

When each moment so mad-ly is threat'ning A grave in the an - gry deep?
 And I per-ish! I per-ish, dear Master; Oh! hasten, and take con-trol.
 And with joy I shall make the blest harbor, And rest on the blissful shore.

Peace! Be Still

CHORUS.

p *pp*

"The winds and the waves shall obey My will, Peace, be still! Whether the wrath of the
Peace, be still! peace be still!

cres *cen*

storm-lashed sea, Or demons, or men, or what-ever it be, No water can swallow the

do. *ff*

ship where lies The Master of ocean and earth and skies; They all shall sweetly obey my will,

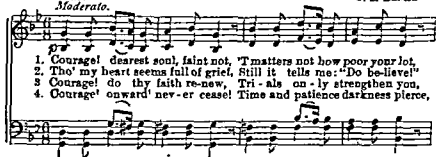
p *p* *pp*

Peace, be still! They all shall sweetly obey My will; Peace peace, be still!"
Peace, be still!

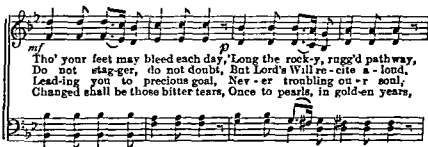
Courage

L. VOLSTAD.
Moderato.

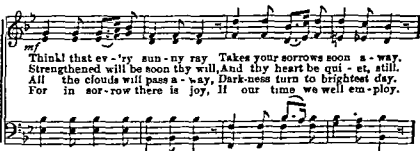
O. Z. HANSEN



1. Courage! dearest soul, faint not, 'T matters not how poor your lot,
2. Tho' my heart seems full of grief, Still it tells me: "Do be-lieve!"
3. Courage! do thy faith re-new, Tri-als on-ly strengthen you,
4. Courage! onward' nev-er cease! Time and patience darkness pierce,

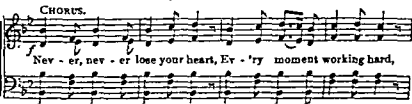


mf Tho' your feet may bleed each day, *p* Long the rock-y, rugg'd pathway,
Do not stag-ger, do not doubt, But Lord's Will re-cite a-loud,
Lead-ing you to precious goal, Nev-er trou-bling ou-r soul;
Changed shall be those bitter tears, Once to pearls, in gold-en years,



mf Think! that ev-'ry sun-ny ray Takes your sorrows soon a-way.
Strengthened will be soon thy will, And thy heart be qui-et, still.
All the clouds will pass a-way, Dark-ness turn to brightest day.
For in sor-row there is joy, If our time we well em-ploy.

CHORUS.



Nev-er, nev-er lose your heart, Ev-'ry moment working hard,

Courage

Go and pray, re-cite the praise Of A-hu-ra's Ho-li-ness,

The musical score for 'Courage' is written for voice and piano. It features a treble and bass staff with a key signature of one flat (B-flat) and a common time signature. The melody is in the treble staff, and the accompaniment is in the bass staff. The lyrics are: 'Go and pray, re-cite the praise Of A-hu-ra's Ho-li-ness,'

May your soul but for-ward flee, Maz-da will us all set free.

The musical score continues with the lyrics: 'May your soul but for-ward flee, Maz-da will us all set free.'

The Spirit In Every Heart

O. Z. HANISH

1 Go not, my soul, in search of Him On heights of upper air,
2. For not in far-off realms of space The Spir-it has its throne,

The musical score for 'The Spirit In Every Heart' is written for voice and piano. It features a treble and bass staff with a key signature of one flat (B-flat) and a 4/4 time signature. The melody is in the treble staff, and the accompaniment is in the bass staff. The lyrics are: '1 Go not, my soul, in search of Him On heights of upper air, 2. For not in far-off realms of space The Spir-it has its throne,'

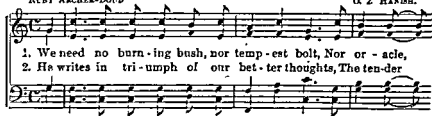
Nor in the depths of shadows dim—Thou wilt not find Him there,
In ev-'ry heart it find-eth place, And waiteth to be known.

The musical score continues with the lyrics: 'Nor in the depths of shadows dim—Thou wilt not find Him there, In ev-'ry heart it find-eth place, And waiteth to be known.'

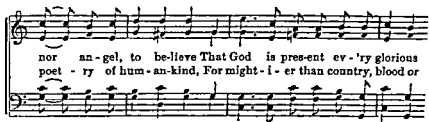
The Kingdom

RUBY ASCHER-DOUD

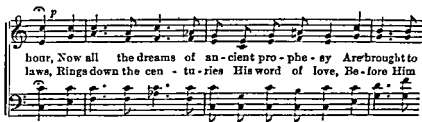
G. Z. HANISH.



1. We need no burn - ing bush, nor temp - est bolt, Nor or - acle,
2. He writes in tri - umph of our bet - ter thoughts, The ten - der



nor an - gel, to be - lieve That God is pres - ent ev - 'ry glorious
poet - ry of hum - an - kind, For might - i - er than country, blood or



hour, Now all the dreams of an - cient pro - phe - sy Are brought to
laws, Rings down the cen - tu - ries His word of love, Be - fore Him



pass for ill our conscious hearts; The Christ is loved as once in Ga - li - lea.
came the prophets, af - ter Him The Kingdom of the Liv - ing God in man.

Victory

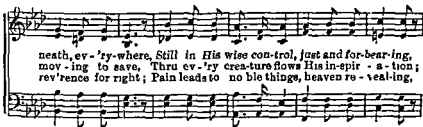
MINNIE L. SAVAGE.

O. Z. HANSEL.

f Lively.

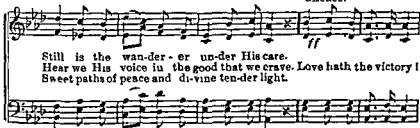


1. Is there a human soul lost and despairing? God is a-bout it, be-
 2. Striving, one o-ver-throws madd'ning temptation, God's in the fallen soul.
 3. 'Neath stripes and burning stings new life is steal-ing, Faith in the Father and

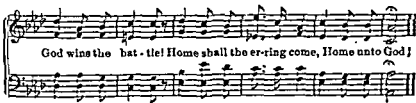


neath, ev-'ry-where, Still in His wise con-trol, just and for-bear-ing,
 mov-ing to save, Thru ev-'ry crea-ture flows His in-spir-a-tion;
 rev'rence for right; Pain leads to no ble things, heaven re-veal-ing,

CHORUS.



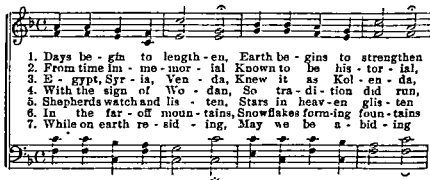
Still is the wan-der-er un-der His care.
 Hear we His voice in the good that we crave. Love hath the victory!
 Sweet paths of peace and di-vine ten-der light.



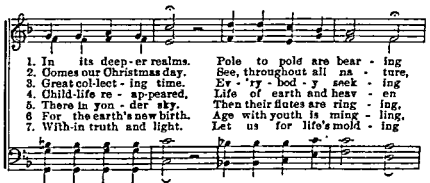
God wins the bat-tle! Home shall the er-ring come, Home unto God!

Signs of Christ


O. Z. HANSEN.



1. Days be - gin to length - en, Earth be - gins to strengthen
 2. From time im - me - mor - ial Known to be his - tor - ial,
 3. E - gypt, Syr - ia, Ven - da, Knew it as Kol - en - da,
 4. With the sign of Wo - dan, So tra - di - tion did run,
 5. Shepherds watch and lis - ten, Stars in heav - en glis - ten
 6. In the far - off moun - tains, Snowflakes form - ing foun - tains
 7. While on earth re - sid - ing, May we be a - bid - ing



1. In its deep - er realms. Pole to pole are bear - ing
 2. Comes our Christmas day. See, throughout all na - ture,
 3. Great col - lect - ing time. Ev - 'ry - bod - y seek - ing
 4. Child - life re - ap - peared, Life of earth and heav - en
 5. There in yon - der sky. Then their flutes are ring - ing,
 6. For the earth's new birth. Age with youth is ming - ling,
 7. With - in truth and light. Let us for life's mold - ing



1. Con - stel - la - tions car - ry - ing Signs of Christ.
 2. Pres - ent, past and fu - ture Signs of Christ.
 3. Dai - ly work, it mean - ing Signs of Christ.
 4. Merg - ing in - to sev - en Signs of Christ.
 5. Hap - py voic - es sing - ing Signs of Christ.
 6. An - gels to us bring - ing Signs of Christ.
 7. Ev - er - more be - hold - ing Signs of Christ.

I Am Walking in the Light

Hindu Melody.

The first system of music is written on a grand staff with a treble and bass clef. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The melody in the treble clef consists of eighth and quarter notes, with accents (^) over the first, third, and fifth measures. The bass line consists of quarter and eighth notes.

I am walk-ing in the light, in the light, in the light,

The second system of music continues the melody and bass line. The treble clef melody has accents (^) over the first, third, and fifth measures. The lyrics are: "I am walk-ing in the light, In the light of God."

I am walk-ing in the light, In the light of God.

The third system of music continues the melody and bass line. The treble clef melody has accents (^) over the first, third, and fifth measures. The lyrics are: "In the light, in the light, In the light, in the light,"

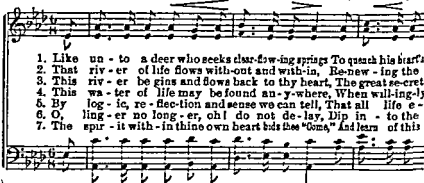
In the light, in the light, In the light, in the light,

The fourth system of music concludes the piece. The treble clef melody has accents (^) over the first, third, and fifth measures. The lyrics are: "In the light, in the light, In the light of God."

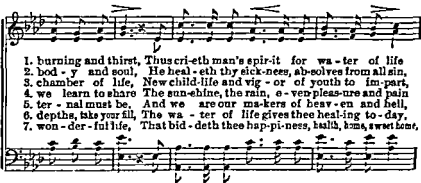
In the light, in the light, In the light of God.

The River of Life

Hungarian Melody

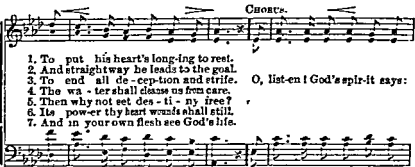


1. Like un - to a deer who seeks clear-flow-ing springs To quench his heart's
 2. That riv - er of life flows with-out and with-in, Re-new - ing the
 3. This riv - er be-gins and flows back to thy heart, The great se-cret
 4. This wa - ter of life may be found an-y-where, When will-ing-ly
 5. By log - ic, re - flec-tion and sense we can tell, That all life e-
 6. O, ling - er no long - er, oh! do not de-lay, Dip in - to the
 7. The spir - it with - in thine own heart bids thee "Come," And learns of this



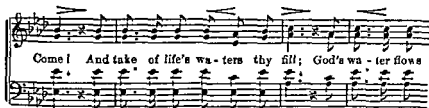
1. burning and thirst, Thus cri-eth man's spir-it for wa - ter of life
 2. bod - y and soul, He heal - eth thy sick-ness, ab-solves from all sin,
 3. cham-ber of life, New child-life and vig - or of youth to im-part,
 4. we learn to share The sun-shine, the rain, e-ven pleas-ure and pain
 5. ter - nal must be, And we are our mak-ers of heav-en and hell,
 6. depths, take your fill, The wa - ter of life gives thee heal-ing to-day,
 7. won-der-ful life, That bid - deth thee hap-pi-ness, health, home, sweet home,

CHORUS.

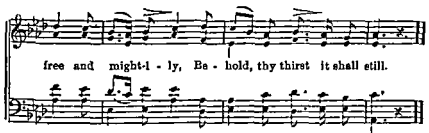


1. To put his heart's long-ing to rest.
 2. And straightway he leads to the goal.
 3. To end all de-cep-tion and strife. O, list-en! God's spir-it says:
 4. The wa - ters shall cleanse us from care.
 5. Then why not set des - ti - ny free?
 6. Its pow-er thy heart wounds shall still.
 7. And in your own flesh see God's life.

The River of Life



Come! And take of life's wa - ters thy fill; God's wa - ter flows



free and might-i - ly, Be - hold, thy thirst it shall still.

God is Love

D. E. JONES.



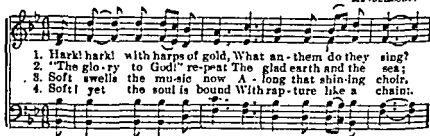
1. God is love; his mer-cy bright-ens All the path in which we rove;
2. ~~Chance and change~~ are bus - y ev - er; Things de-cay and a ges move;
3. He with earth - ly care en-twin - eth Faith and sci-ence from a - bove;



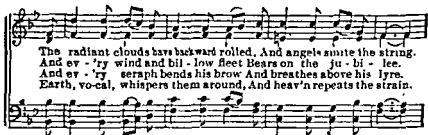
Bliss He wakes, and woe He light-ens; God is wisdom, God is love.
But His wis - dom waneth nev - er; God is wisdom, God is love.
Ev - 'ry-where His glo - ry shin - eth; God is wisdom, God is love.

Glory to God

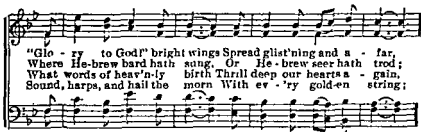
MEYERLEBORN.



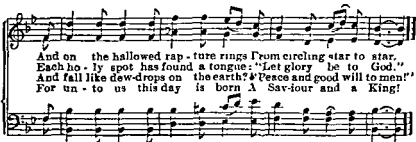
1. Hark! hark! with harps of gold, What an - them do they sing?
2. "The glo - ry to God!" re - peat The glad earth and the sea;
3. Soft swells the mu - sic now A - long that shin - ing choir.
4. Soft! yet the soul is bound With rap - ture like a chain.



The radiant clouds have backward rolled, And angels smite the string.
And ev - 'ry wind and bil - low fleet Bears on the ju - bi - lee.
And ev - 'ry seraph bends his brow And breathes above his lyra.
Earth, vo - cal, whispers them around, And heav'n repeats the strain.



"Glo - ry to God!" bright wings Spread glist'ning and a - far,
Where He - brew bard hath sung, Or He - brew seer hath trod;
What words of heav'n - ly birth Thrill deep our hearts a - gain,
Sound, harps, and hail the morn With ev - 'ry gold - en string;



And on the hallowed rap - ture rings From circling star to star,
Each ho - ly spot has found a tongue: "Let glory be to God."
And fall like dew - drops on the earth? "Peace and good will to men!"
For un - to us this day is born A Sav - iour and a King!

The Call of Life

EDNA E. MARRAS.
Moderato.

G. F. HAYES.

mf

1. Like stars up-on a troub-led sea Shine out the al-tars fair,
2. We seek the good those al-tars held, Yet, read their message clear,
3. E - ter-nal life, whose love divine En-folds us each and all,

mf

Where longings of the cen-tu-ries Have voiced themselves in prayer.
To loy-al-ty re-ceive the light God sends us now and here.
We know no oth-er truth than Thine, We heed no oth-er call.

mf

A guide to tempted, wand'ring hearts, A strength in sorrow's hour,
Within these walls may worship fill Our wait-ing souls a - new,
O may we serve in tho't and deed Thy kingdom yet to be.

f *mf*

A peace with-in the common lives They touched with holy pow'r
A pres-ent help with-in our lives To make them pure and true
When truth and righteousness and love Shall lead all souls to Thee

A Creedless Love

FOSS.

Moderato.

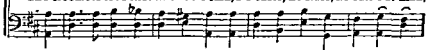
O. Z. HANSEN.



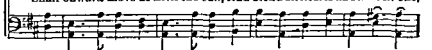
1. A creedless love that knows no clan, No caste, no class, no cult but man,
2. We think man climbs an endless slope Tow'rd far-seen table-lands of hope.
3. Too long our music hung'ring needs Have heard the iron clash of creeds;



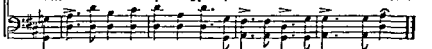
That deems to-day and now and here Are voice and vision of the seer,
That lie thro' filth and shame of sin Still seeks the God who speaks within;
The creedless love that knows no clan, No caste, no class, no cult but man,



That thro' this lift-ed hu-man elod The in-flow of the breath of God
That all the years since time began Work the e-ter-nal Rise of Man,
Shall onward move as moves the sun, And blend all hearts and faiths in one;



Still sheds its a-pos-tol-ic pow'rs, Such faith, such hope, such love be ours.
And all the days that time shall see Tend tow'rd the Eden yet to be.
Such love with all its quick'nag pow'rs, Such love to God and man be ours.



Hail Thee, Mazdaznan!

LOWELL MASON

1. From Greenland's i-cy mountains, From India's cor-al strand;
 2. What tho' the epi-cy breez-es Blow soft o'er Ceylon's isle;
 3. Shall we, whose souls are lighted By wis-dom from on high,—
 4. Waft, waft, ye winds this sto-ry, And on, ye wa-ters, roll,

Where A-fric's sun-ny fount-ains Roll down their gold-en sand;
 Tho' ev-'ry pro-spect pleas-es, And on-ly man is vile?
 Shall we, to man be-night-ed, The lamp of life de-ny?
 Till, like a sea of glo-ry, It spreads from pole to pole.

From many an an-cient riv-er, From many a palm-y plain,
 In vain with lav-ish kindness The gifts of God are strewn,
 Maz-daz-nan, O, Maz-daz-nan! The joy-ful sound pro-claim,
 Till ev-'ry liv-ing creature, The haughty and the proud,

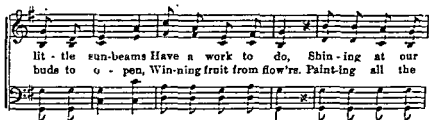
They call us to de-liv-er Their land from er-ror's chain.
 Man-kind in all its blind-ness Still bows to wealth and crown.
 Till earth's re-mot-est na-tion Hears of Maz-daz-nan fame.
 From out their deep-est nat-ure "Hail Thee, Maz-daz-nan!" shout.

Happy Little Sunbeams

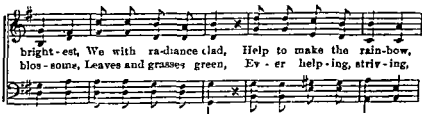
Arr. by O. Z. HANSEN.



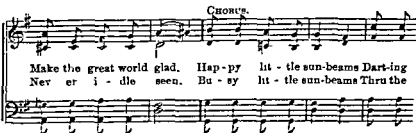
1. Hap - py lit - tle sun-beams Dart-ing thru the blue, E - ven
2. Bu - sy lit - tle sun-beams Thru the shin - ing hours, Woo - ing



lit - tle sun-beams Have a work to do, Shin - ing at our
buds to o - pen, Win - ning fruit from flow'rs. Paint - ing all the

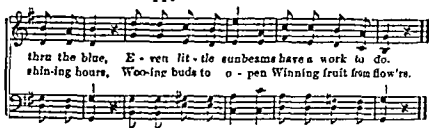


bright - est, We with ra - diance clad, Help to make the rain - bow,
blos - soms, Leaves and grasses green, Ev - er help - ing, striv - ing,



CHORUS.
Make the great world glad. Hap - py lit - tle sun-beams Dart-ing
Nev er i - dle seen. Bu - sy lit - tle sun-beams Thru the

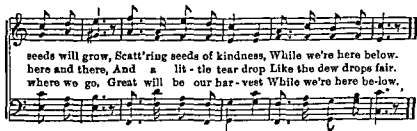
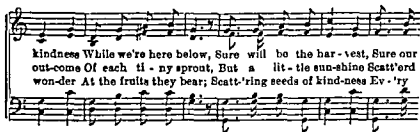
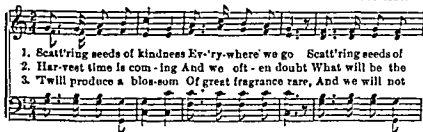
Happy Little Sunbeams



Sowing Time

M. A. SINGLETARY.

M. A. SINGLETARY.



My Own Shall Come to Me

ZOE Z. KIDGEE—RUTH.

THESSA BRACKMANN.



1. In length or breadth, in height or depth, Where e'er my own shall be,
2. In can-yon depth, or moor an height, Or deeps of great blue sea,
3. In twinkling stars, in far-off sun, Which shineth brilliant-ly,
4. In breath of air, in can-dle flame, Or in-cense cloud un-seen,
5. In spok-en word, in writ-ten verse, Or line of po-e-try,
6. In pres-ent time, in a-gone past, Hid by ob-sec-u-ri-ty,
7. But where. O where, in all this world, Can my own e-go be,



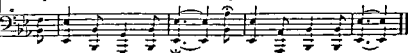
1. In time or space, in u-ni-verse, Or in e-ter-ni-ty;
2. In de-serts vast, or prai-rie wide, Or length of riv-er bed;
3. In ca-vern dark, or grot-to light, Or in-most heart of earth;
4. In drop of moist-ure, grain of sand, Or blade of grass so green;
5. In paint-ing wave, in song of bird, Or note of har-mo-n-y;
6. In hours to come, in length of days, Or e-ons yet to be;
7. Not out, but in, not far, but near, In ve-ry self 'tis found;



Slower



- 1-6. My own shall come to me, My own shall come to me;
 7. My own has come to me, My own has come to me;



Immortal Love

L. O. WHITTIER

Western melody

mf

1. Im - mor - tal Love, for - ev - er full, For - ev - er flow - ing free,
 2. Blow winds of God, a - wake and blow The mists of earth a - way;
 3. The let - ter fails, the sys - tems fall, And ev - 'ry sym - bol wanes,

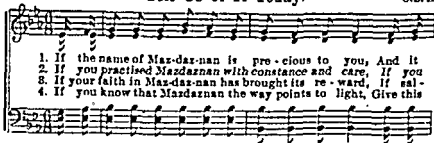
Im - mor - tal Love, for - ev - er whole, A nev - er eb - bing sea!
 Shine out, O Light Di - vine and show How wide and far we stray!
 The - Spir - it brood - ing o - ver all, E - ter - nal Love re - mains.

f CHORUS

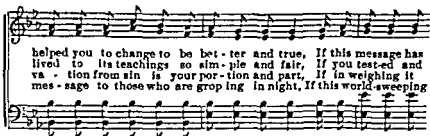
O Love! O Life! Our faith and sight, Thy presence mak - eth one;

mf

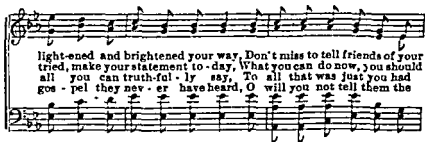
As thro' trans - fig - ured clouds of white We trace the noon - day sun.



1. If the name of Maz-daz-nan is pre-cious to you, And it
 2. If you practised Mazdaznan with constance and care, If you
 3. If your faith in Maz-daz-nan has brought its re-ward, If sal-
 4. If you know that Mazdaznan the way points to light, Give this

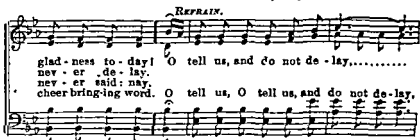


helped you to change to be bet-ter and true, If this message has
 lived to its teachings so sim-ple and fair, If you test-ed and
 va-tion from sin is your por-tion and part, If in weighing it
 mes-sage to those who are groping in night, If this world-sweeping



light-ened and brightened your way, Don't miss to tell friends of your
 tried, make your statement to-day, What you can do now, you should
 all you can truth-ful-ly say, To all that was just you had
 gos-pel they nev-er have heard, O will you not tell them the

REFRAIN.



glad-ness to-day! O tell us, and do not de-lay,.....
 nev-er de-lay.
 nev-er said: nay.
 cheer bring-ing word. O tell us, O tell us, and do not de-lay.

Tell Us of It Today

Tell us, and do not de-lay,..... If this mes-sage has
Tell us, O tell us, O do not de-lay,

rit

lightened and brightened your way, O pray tell us of it to-day.

He Knows

J'ESU IMMANUEL A. D. 28.

O. Z. HANSEN

1. Not a hair falls from thy head, But ac-count is be-ing made.
2. E-ven tho' thou be mis-led, Would'st thou offer stone for bread?
3. He by whom the birds are fed Giv-eth thee thy dai-ly bread.
4. Sor-row not for days to come; Knows He not thou need'st a home?

Not a sparrow leaves thy dome, But pro-vid-ed is his home.
To thy lit-tle pleading child, E-ven tho' in sin be-guiled.
He knows well thy present need, Live thou then for bet-ter deed.
He who feather's each bird's nest, Knows to clothe the human breast.

Things of Order Don't Despise

p *mf*

1. Ev-'ry ob-ject in cre-a-tion, Ev-ry tongue and ev-'ry na-tion
 2. Wonders follow greater wonders, From the dew-drops to the thunders
 3. Snow-flakes, raindrops, all impelling, Sun and moon great stories telling.

p *cres.* *slower.*

All a les-son to the wise, All a les-son to the wise
 All a les-son to the wise, All a les-son to the wise.
 All a les-son to the wise, All a les-son to the wise.

mf *a tempo.* *cres.*

First con-cep-tion, then ges-ta-tion, Sometime af-ter the cre-a-tion.
 Winds that gather in the mountains, Pour on val-leys wa-ter-foun-tains.
 Hot and cold, yea, del-uge, dry-ness, Tell in changes in all full-ness,

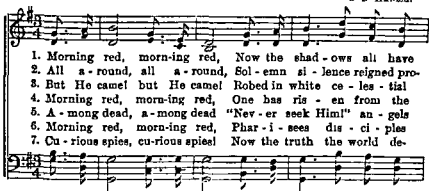
p *slower.* *still slower.*

Things of or-der don't despise, Things of or-der don't de-spise.
 Things of or-der don't despise, Things of or-der don't de-spise.
 Things of or-der don't despise, Things of or-der don't de-spise.

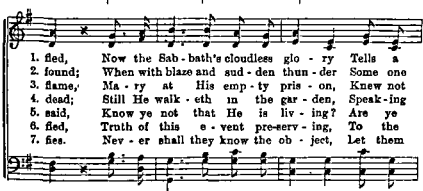
Morning Red

O Z. H.

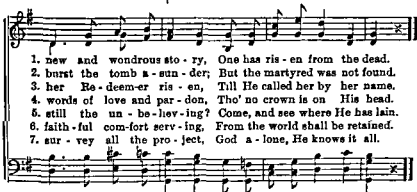
O Z. HANDE.



1. Morning red, morn-ing red, Now the shad - ows all have
 2. All a - round, all a - round, Sol - emn si - lence reigned pro-
 3. But He came! but He came! Robed in white ce - les - tial
 4. Morning red, morn-ing red, One has ris - en from the
 5. A - mong dead, a - mong dead "Nev - er seek Him!" an - gels
 6. Morning red, morn-ing red, Phar - i - sees dis - ci - ples
 7. Cu - rious spies, cu - rious spies! Now the truth the world de-



1. fled, Now the Sab - bath's cloudless glo - ry Tells a
 2. found; When with blaze and sud - den thun - der Some one
 3. flame, Ma - ry at His emp - ty pris - on, Knew not
 4. dead; Still He walk - eth in the gar - den, Speak - ing
 5. said, Know ye not that He is liv - ing? Are ye
 6. fled, Truth of this e - vent pre - serv - ing, To the
 7. fies. Nev - er shall they know the ob - ject, Let them



1. new and wondrous sto - ry, One has ris - en from the dead.
 2. burst the tomb a - sun - der; But the martyred was not found.
 3. her Re - deem - er ris - en, Till He called her by her name.
 4. words of love and par - don, Tho' no crown is on His head.
 5. still the un - be - liev - ing? Come, and see where He has lain.
 6. faith - ful com - fort serv - ing, From the world shall be retained.
 7. sur - vey all the pro - ject, God a - lone, He knows it all.

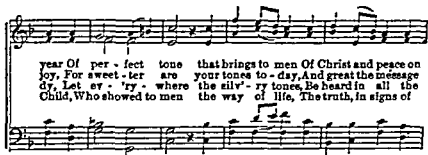
Good Tidings of Great Day

M. V. EADNELL

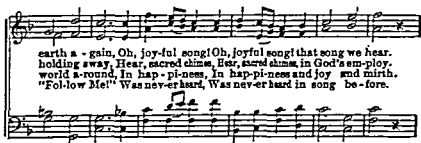
O. Z. HANKE



1. Christ-mas bells, Christ-mas bells, A glad new note is yours this
 2. Christ-mas bells, Christ-mas bells, Fill all the hearts with youth and
 3. Christ-mas bells, Christ-mas bells, It's your's, the heav'nly mel-o-
 4. Christ-mas bells, Christ-mas bells, Since Ma-ry bore the Sav-iour



year Of per-fect tone that brings to men Of Christ and peace on
 joy, For sweet-ter are your tones to-day, And great the message
 dy, Let ev-'ry-where the silv'-ry tones, Be heard in all the
 Child, Who showed to men the way of life, The truth, in signs of



earth a-gain, Oh, joy-ful song! Oh, joyful song! that song we hear.
 holding away, Hear, sacred chimes, Hear, sacred chimes, in God's em-ploy.
 world a-round, In hap-pi-ness, In hap-pi-ness and joy and mirth.
 "Fol-low Me!" Was nev-er heard, Was nev-er heard in song be-fore.

CHORUS.



Ring, joy-ful bells, ring, joy-ful bells, Give song, give song glad sight,

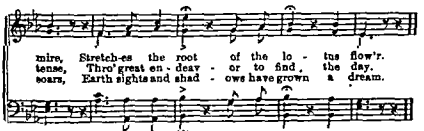
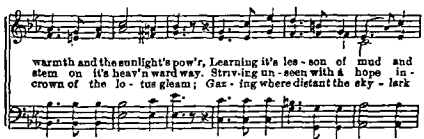
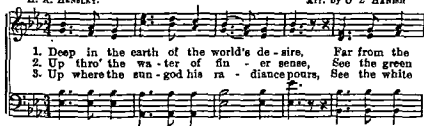
Good Tidings of Great Day



Trinity

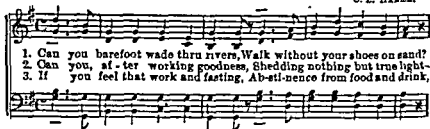
H. A. HENSLEY.

Arr. by O. Z. HANMER

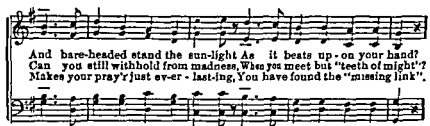


Can You

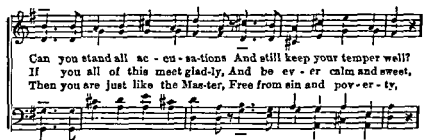
O. Z. HANKE.



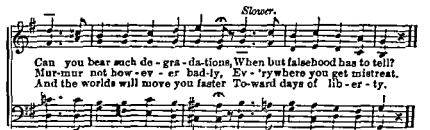
1. Can you barefoot wade thru rivers, Walk without your shoes on sand?
2. Can you, af - ter working goodness, Shedding nothing but true light -
3. If you feel that work and fasting, Ab - sti - nence from food and drink,



And bare-headed stand the sun-light As it beats up - on your hand?
Can you still withhold from madness, When you meet but "teeth of might"?
Makes your pray'r just ev - er - last - ing, You have found the "missing link".



Can you stand all ac - cu - sa - tions And still keep your temper well?
If you all of this meet glad - ly, And be ev - er calm and sweet,
Then you are just like the Mas - ter, Free from sin and pov - er - ty,



Slower.
Can you bear such de - gra - da - tions, When but falsehood has to tell?
Mur - mur not how - ev - er bad - ly, Ev - 'rywhere you get mistreat.
And the worlds will move you faster To - ward days of lib - er - ty.

All Hail

O. Z. HANISH.

MOZART
FINE.

The first system of the musical score for 'All Hail'. It features a single melodic line on a treble clef staff in 6/8 time, with a key signature of two flats (B-flat and E-flat). The melody consists of eighth and sixteenth notes. Below the staff, the lyrics are written in two lines: 'All hail to him who comes in the name of Mazda, Lord of all.....' and 'D. C.—Bring forth the royal di - a - dem, And crown him amidst us all.....'.

All hail to him who comes in the name of Mazda, Lord of all.....

D. C.—Bring forth the royal di - a - dem, And crown him amidst us all.....

The second system of the musical score. It continues the single melodic line on a treble clef staff. The lyrics 'Bring forth the royal di - a - dem, And crown him amidst us all.....' are written below the staff.

Bring forth the royal di - a - dem, And crown him amidst us all.....

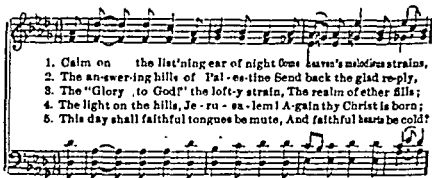
CHORUS

Da Capo to Fine.

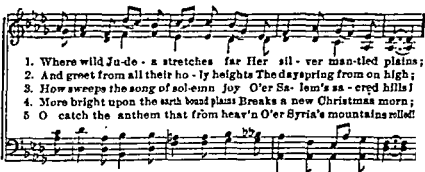
The third system of the musical score, marked 'CHORUS'. It features a single melodic line on a treble clef staff. The lyrics 'Bring forth the royal di - a - dem, And crown him amidst us all,....' are written below the staff. The system concludes with a double bar line.

Bring forth the royal di - a - dem, And crown him amidst us all,....

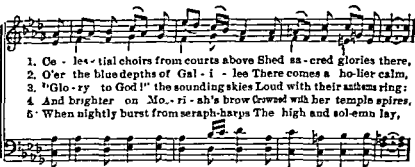
Song of the Angels



1. Calm on the list'ning ear of night Come heaven's melodious strains,
2. The answer-ing hills of Pal-es-tine Send back the glad re-ply,
3. The "Glo-ry to God!" the loft-y strain, The realm of ether fills;
4. The light on the hills, Je - ru - sa - lem! A-gain thy Christ is born;
5. This day shall faithful tongues be mute, And faithful hearts be cold?

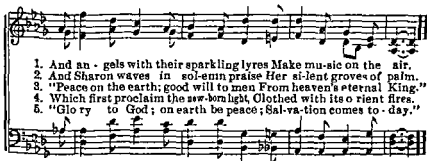


1. Where wild Ju-de-a stretches far Her sil-ver man-tled plains;
2. And greet from all their ho-ly heights The dayspring from on high;
3. How sweeps the song of sol-enn joy O'er Sa-lem's sa-cred hills!
4. More bright upon the earth's broad plains Breaks a new Christmas morn;
5. O catch the anthem that from heav'n O'er Syria's mountains rolled!



1. Ce-lestial choirs from courts above Shed sa-cred glories there,
2. O'er the blue depths of Gal-i-lee There comes a ho-lier calm,
3. "Glo-ry to God!" the sound-ing skies Loud with their anthems ring;
4. And brighter on Mo-ri-sh's brow Crowned with her temple spires,
5. When nightly burst from seraph-harps The high and sol-enn lay,

Song of the Angels

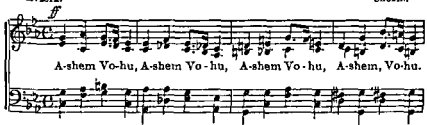


1. And an - gels with their sparkling lyres Make mu-sic on the air.
 2. And Sharon waves in sol-emin praise Her si-lent groves of palm.
 3. "Peace on the earth; good will to men From heaven's eternal King."
 4. Which first proclaim the new-born light, Olothed with its o rient fires.
 5. "Glo-ry to God; on earth be peace; Sal-va-tion comes to-day."

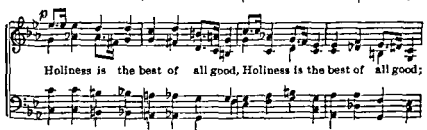
Ashem Vo-hu

AVISTA.

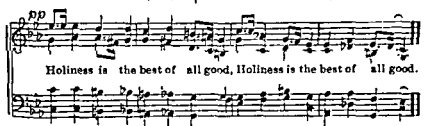
CHORIN.



A-shem Vo-hu, A-shem Vo-hu, A-shem Vo-hu, A-shem, Vo-hu.



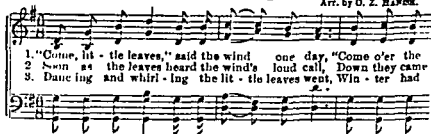
Holiness is the best of all good, Holiness is the best of all good;



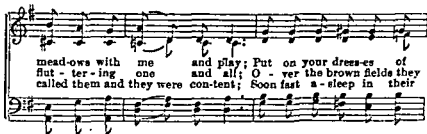
Holiness is the best of all good, Holiness is the best of all good.

Autumn Song

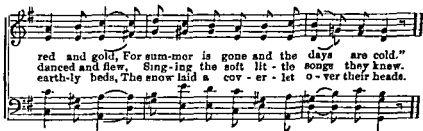
Arr. by O. Z. HANSEN.



1. "Come, lit - tle leaves," said the wind one day, "Come o'er the
 2 Soon as the leaves heard the wind's loud call, Down they came
 3. Danc - ing and whirl - ing the lit - tle leaves went, Win - ter had



mead-ows with me and play; Put on your dress-es of
 flut - ter - ing one and all; O - ver the brown fields they
 called them and they were con - tent; Soon fast a - sleep in their

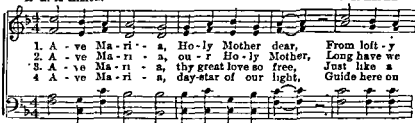


red and gold, For sum - mer is gone and the days are cold."
 danced and flew, Sing - ing the soft lit - tle songs they knew.
 earth - ly beds, The snow laid a cov - er - let o - ver their heads.

Ave Maria

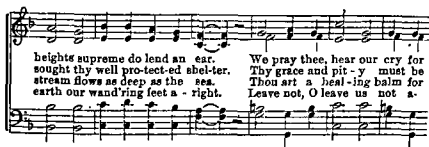
M. E. R. HILTON.

O. Z. HANSEN



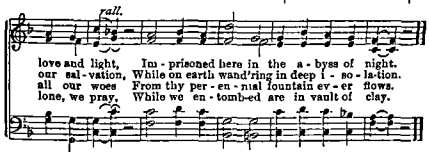
1. A - ve Ma - ri - a, Ho - ly Mother dear, From loft - y
 2. A - ve Ma - ri - a, ou - r Ho - ly Mother, Long have we
 3. A - ve Ma - ri - a, thy great love so free, Just like a
 4. A - ve Ma - ri - a, day - star of our light, Guide here on

Ave Maria



heights supreme do lend an ear. We pray thee, hear our cry for
 sought thy well pro-*tec*-ed shel-ter. Thy grace and pit-y must be
 stream flows as deep as the sea. Thou art a heal-ing balm for
 earth our wand'ring feet a - right. Leave not, O leave us not a -

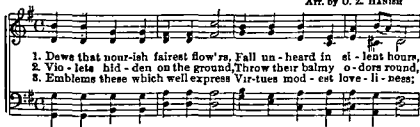
rall.



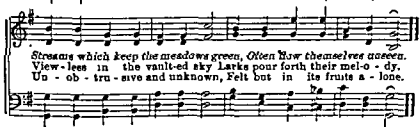
love and light, Im - prisoned here in the a - byss of night.
 our sal - va - tion, While on earth wand'ring in deep i - so - la - tion.
 all our woes From thy per - en - nial fountain ev - er flows.
 lone, we pray, While we en - tomb - ed are in vault of clay.

Humility

Arr. by O. Z. HANSEN



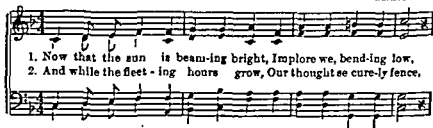
1. Dewe that nour-ish fairest flow'rs, Fall un - heard in si - lent hours,
 2. Vio - lets hid - den on the ground, Throw their balmy o - dors round,
 3. Emblems these which well express Vir-tues mod - est love - li - ness;



Streams which keep the meadows green, Often flow themselves unseen.
 View - less in the vault-ed sky Larks pour forth their mel-o - dy.
 Un - ob - tru - sive and unknown, Felt but in its fruits a - lone.

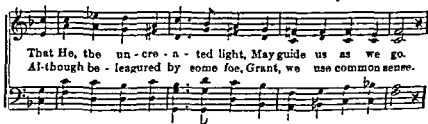
St. Ambrosius

Traditional



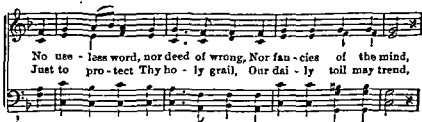
1. Now that the sun is beam-ing bright, Implore we, bend-ing low,
2. And while the fleet-ing hours grow, Our thought se-cure-ly fence,

The first system of musical notation for 'St. Ambrosius'. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a 4/4 time signature. The melody is written in a simple, folk-like style. The bass staff provides a harmonic accompaniment with chords and single notes. The lyrics are written below the staves, with two verses provided.



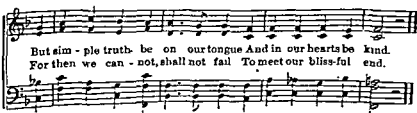
That He, the un-cle-a-ly light, May guide us as we go.
Al-though be-leagured by some foe, Grant, we use common sense.

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics are written below the staves, with two lines of text provided.



No use-less word, nor deed of wrong, Nor fan-cies of the mind,
Just to pro-TECT Thy ho-ly grail, Our dai-ly toil may trend,

The third system of musical notation. It continues the melody and accompaniment. The lyrics are written below the staves, with two lines of text provided.



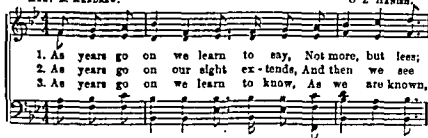
But sim-ple truth be on our tongue And in our hearts be kind.
For then we can-not, shall not fail To meet our bliss-ful end.

The fourth and final system of musical notation. It concludes the piece with a final cadence. The lyrics are written below the staves, with two lines of text provided.

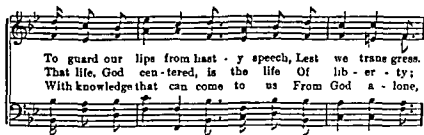
As Years Go On

MARY E. KENDREW.

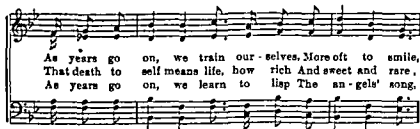
O Z HANSEN.



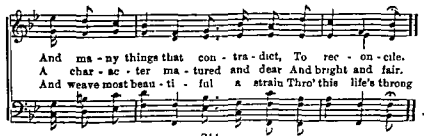
1. As years go on we learn to say, Not more, but less;
 2. As years go on our sight ex-tends, And then we see
 3. As years go on we learn to know, As we are known,



To guard our lips from hast-y speech, Lest we transgress.
 That life, God cen-tered, is the life Of lib-er-ty;
 With knowledge that can come to us From God a-lone,



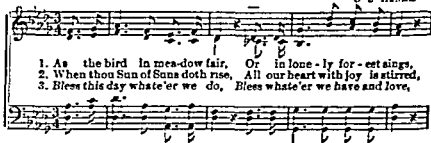
As years go on, we train our-selves, More oft to smile,
 That death to self means life, how rich And sweet and rare,
 As years go on, we learn to lisp The an-gels' song,



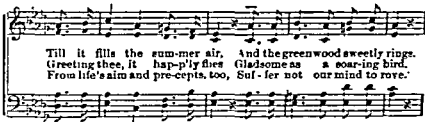
And ma-ny things that con-tra-dict, To rec-on-cile.
 A char-ac-ter ma-tured and dear And bright and fair.
 And weave most beau-ti-ful a strain Thro' this life's throng

We See Our Sun

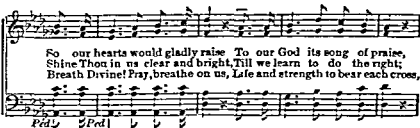
O Z HANKE



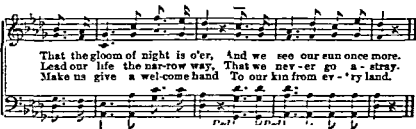
1. As the bird in mea-dow fair, Or in lone-ly for-est ains,
 2. When thou Sun of Suns doth rise, All our heart with joy is stirred,
 3. Bless this day whate'er we do, Bless whate'er we have and love,



Till it fills the sum-mer air, And the greenwood sweetly rings.
 Greeting thee, it hap-p'ly flies Glad some as a soar-ing bird.
 From life's aim and pre-cepts, too, Suf-fer not our mind to rove.



So our hearts would gladly raise To our God its song of praise,
 Shine Thou in us clear and bright, Till we learn to do the right;
 Breath Divine! Pray, breathe on us, Life and strength to bear each cross,

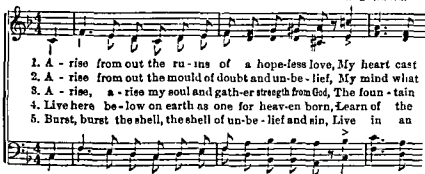


That the gloom of night is o'er, And we see our sun once more.
 Lead our life the nar-row way, That we nev-er go a-stray.
 Make us give a wel-come hand To our kin from ev-'ry land.

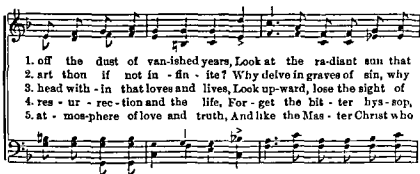
Resurrection

E. M. BONDY.

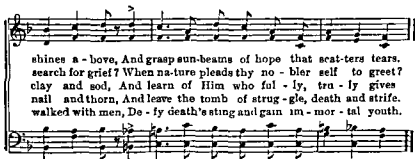
O. Z. HANICH



1. A - rise from out the ru - ins of a hope-less love, My heart cast
 2. A - rise from out the mould of doubt and un-be - lief, My mind what
 3. A - rise, a - rise my soul and gath-er strenght from God, The foun - tain
 4. Live here be - low on earth as one for heav-en born, Learn of the
 5. Burst, burst the shell, the shell of un-be - lief and sin, Live in an



1. off the dust of van-ished years, Look at the ra-diant sun that
 2. art thou if not in - fin - ite? Why delve in graves of sin, why
 3. head with - in that loves and lives, Look up-ward, lose the sight of
 4. res - ur - rec-tion and the life, For - get the bit - ter hys-sop,
 5. at - mos-phere of love and truth, And like the Mas - ter Christ who

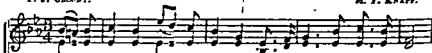


shines a - bove, And grasp sun-beams of hope that scat-ters tears.
 search for grief? When na-ture pleads thy no - bler self to greet?
 clay and sod, And learn of Him who ful - ly, tra - ly gives
 nail and thorn, And leave the tomb of strug - gle, death and strife.
 walked with men, De - fy death's sting and gain im - mor - tal youth.

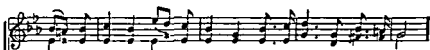
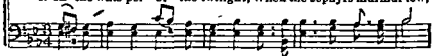
Come and Worship

F. J. CROSBY.

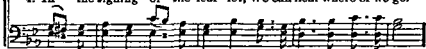
M. F. KNAPP.



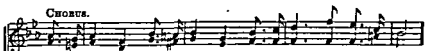
1. Angel voic-es breath-ing ev-er, Songs of praise to God on high.
2. O'er the love-ly realm of na-ture, By her spark-ling foun-tains clear,
3. When the morn-ing in its beau-ty Wakes the earth from sleep pro-found!
4. In the whis-per of the twilight, When the zephyrs murmur low,



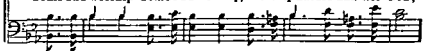
1. Thro' the gates of light and glo-ry, Call us now from yon-der sky.
2. Thro' the for-est and the val-ley, Still the earnest call we hear.
3. In the mu-sic of the song bird We can hear the grate-ful sound.
4. In the sigh-ing of the leaf-let, We can hear where'er we go.



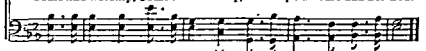
CHORUS.



Come and worship Come and worship, Worship na-ture and her God;



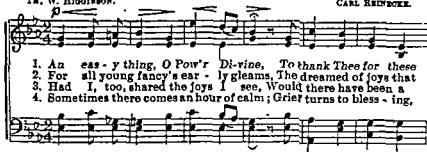
Come and worship, Come and worship, Worship na-ture and her God.



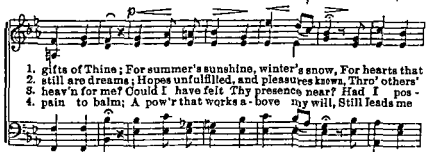
To Thank Thee for the Things I Miss

TH. W. HIGGINSON.

CARL REINECKE.




1. An eas - y thing, O Pow'r Di-vine, To thank Thee for these
 2. For all young fancy's ear - ly gleams, The dreamed of joys that
 3. Had I, too, shared the joys I see, Would there have been a
 4. Sometimes there comes an hour of calm; Grief turns to bless - ing,



1. gifts of Thine; For summer's sunshine, winter's snow, For hearts that
 2. still are dreams; Hopes unfulfilled, and pleasures known, Thro' others'
 3. heav'n for me? Could I have felt Thy presence near? Had I pos -
 4. pain to balm; A pow'r that works a - bove my will, Still leads me



1. kindle, tho'ts that glow. But when shall I at - tain to this—To
 2. fortunes not my own, And blessings seen that are not bliss, Still
 3. sessed what I held dear? My deep-est bliss and fortune is, To
 4. on ward, up-ward still, And then my heart at-tains to this— To

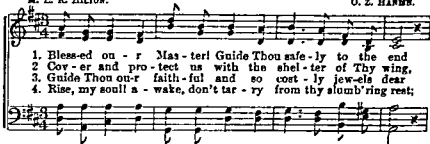


1. thank Thee for the things I miss? To thank Thee for the things I miss?
 2. thank Thee for the things I miss, Still thank Thee for the things I miss.
 3-4 thank Thee for the things I miss, To thank Thee for the things I miss.

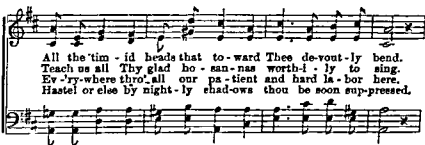
Blessed Our Master

M. E. R. HILTON.

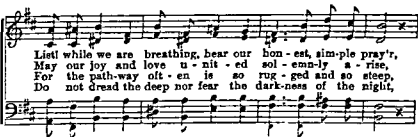
O. Z. HANSEN.



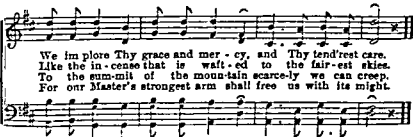
1. Bless-ed on - r Mas-ter! Guide Thou safe-ly to the end
 2. Cov-er and pro-ect us with the shel-ter of Thy wing.
 3. Guide Thou ou-r faith-ful and so cost-ly jew-els dear
 4. Rise, my soul! a - wake, don't tar - ry from thy slumb'ring rest;



All the tim - id heads that to - ward Thee de - vout - ly bend.
 Teach us all Thy glad ho - san - nas worth - i - ly to sing.
 Ev - 'ry - where thro' all our pa - tient and hard la - bor here.
 Hasten or else by night - ly shad - ows thou be soon sup - pressed.



List! while we are breathing, bear our hon - est, sim - ple pray'r,
 May our joy and love u - nit - ed sol - emn - ly a - rise,
 For the path - way oft - en is so rug - ged and so steep,
 Do not dread the deep nor fear the dark - ness of the night,



We im - plore Thy grace and mer - cy, and Thy tend' - est care.
 Like the in - cen - se that is waft - ed to the fair - est skies.
 To the sum - mit of the moun - tain scarce - ly we can creep.
 For our Master's strong - est arm shall free us with its might.

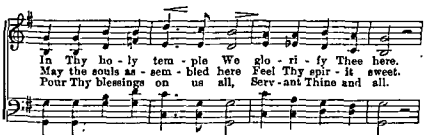
Lord God Immanuel

mf Andante.

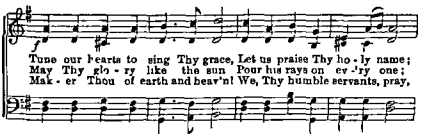
M. A. SINGLETARY,



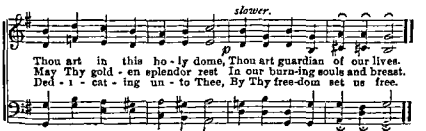
1. Ho - ly, ho - ly, ho - ly Lord, God Im - ma - nu - el,
 2. Rend'ring here the ho - ly rites, Stamped by Maz-da's real,
 3. Ho - ly, ho - ly, ho - ly Fire, Burn e - ter - nal - ly,



In Thy ho - ly tem - ple We glo - ri - fy Thee here.
 May the souls as - sem - bled here Feel Thy spir - it sweet.
 Pour Thy blessings on us all, Serv - ant Thine and all.



Tune our hearts to sing Thy grace, Let us praise Thy ho - ly name;
 May Thy glo - ry like the sun Pour his rays on ev - 'ry one;
 Mak - er Thou of earth and heav'n! We, Thy humble servants, pray,



slower.
p
 Thou art in this ho - ly dome, Thou art guardian of our lives.
 May Thy gold - en splendor rest In our burn - ing souls and breast.
 Ded - i - cat - ing un - to Thee, By Thy free - dom set us free.

The Flower

TRIO. *mf*

Arr. by O. Z. HANDEL.

Be-hold me, an off-spring of darkness and light With soft, ten der

pet - als of ra - dant white, With gold - en heart mys-t'ry,

full of per-fume, That is soul of my breath, yes, the secret of bloom.

In - fin - i - ty's cen - ter is heart of the rose, And breath of cre.

a - tion, its per-fume that flows Thro' a - ges and ae - ons, and

The Flower

rall.

time yet un-told, But the soul of my breath I may not un-fold.

The musical score for 'The Flower' is written for voice and piano. It features a treble and bass staff. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The tempo marking 'rall.' is placed above the first staff. The lyrics are written below the vocal line.

Mazdaznan, 'Tis to Thee

L. LOVERING.

O. Z. HANDER.

1. Maz - daz - nan, 'tis to thee, Sweet name of lib - er - ty,
 2. There is no bet - ter way Than in thy path to stay,
 3. Let all the world re-joice And shout with one glad voice,

The first system of the musical score for 'Mazdaznan, 'Tis to Thee' shows the vocal melody and piano accompaniment. The key signature has two sharps (F# and C#), and the time signature is 4/4. The lyrics are written below the vocal line.

Our praise we sing, Thy teach-ings bring us joy Thou can'st all
 If we would grow; O Mas - ter of right thought Thy work has
 Maz - daz - nan reign! To thee our pray'rs as - cend, Our faith - ful

The second system of the musical score continues the vocal melody and piano accompaniment. The lyrics are written below the vocal line.

sin de - stroy, And be to life a buoy, Great light, our King.
 wonders wrought, Peace to this earth is brought, And love doth flow.
 and true friend, We'll praise thee to the end On sea and plain.

The third system of the musical score concludes the vocal melody and piano accompaniment. The lyrics are written below the vocal line.

God in Nature

GANNETT.

O. Z. HANDEL.

f Lively.

1. He hides with-in the li - ly A kind and ten - der care,
2. Shy year-nings of the sav - age, Un - fold-ing thought by thought,

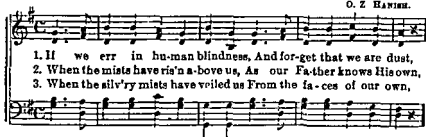
That wins the earthborn a - toms To glo - ry of the air.
To ho - ly lives are lift - ed, To vis - ions fair are wrought.

He weaves the shin-ing gar - ments Un - ceas - ing - ly and still,
The ra - ces rise and clus - ter And e - vils fade and fall,

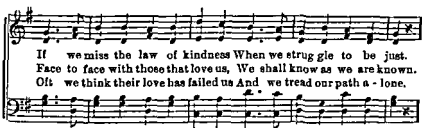
A - long the qui - et wa - ters, In ni - ches of the hill.
Till cba - os bloom to beau - ty, Thy par - pose crown-ing all.

We Should Love Them

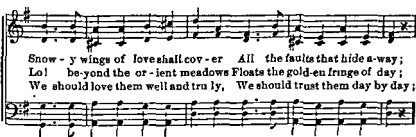
O. Z. HANMER.



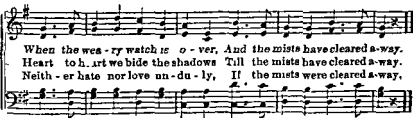
1. If we err in human blindness, And forget that we are dust,
 2. When the mists have ris'n a-bove us, As our Father knows His own,
 3. When the silv'ry mists have veiled us From the fa-ces of our own,



If we miss the law of kindness When we struggle to be just.
 Face to face with those that love us, We shall know as we are known.
 Oft we think their love has failed us And we tread our path a-lone.



Snow-y wings of love shall cov-er All the faults that hide a-way;
 Lo! be-yond the or-ient meadows Floats the gold-en fringe of day;
 We should love them well and tru ly, We should trust them day by day;



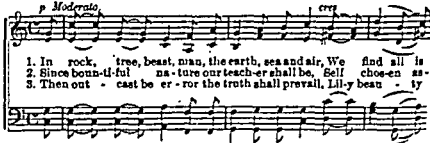
When the wea-ry watch is o-ver, And the mists have cleared a-way.
 Heart to heart we bide the shadows Till the mists have cleared a-way.
 Neith-er hate nor love un-du-ly, If the mists were cleared a-way,

Nature Song

FLORENCE de V. MILLER.

O. Z. HANKE.

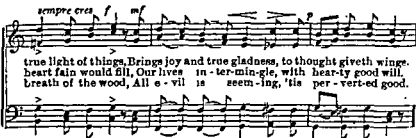
p Moderato



1. In rock, tree, beast, man, the earth, sea and air, We find all is
 2. Since boun-ti-ful na-ture our teach-er shall be, Self chos-en as-
 3. Then out - cast be er - ror the truth shall prevail, Lil-y beau - ty

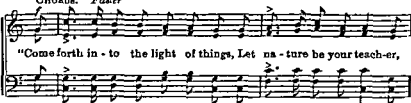


har-mo - ny u - ni - ty fair; Our forth-com-ing in - to the
 sis-tants lit - tle preach-ers be we; We hold forth the cup that her
 spreading o-ver earth like a veil; Life heav'nward tend-ing, as



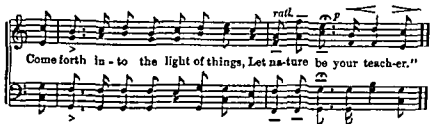
sempré cres *f* *mf*
 true light of things, Brings joy and true gladness, to thought giveth wings.
 heart fain would fill, Our lives in - ter-min-gle, with heav-ty good will,
 breath of the wood, All e - vil is seem-ing, 'tis per - vert-ed good.

CHORUS. *Faster*

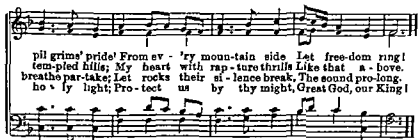
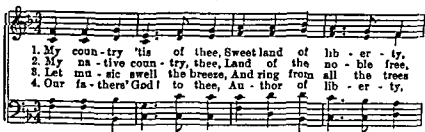


"Come forth in - to the light of things, Let na - ture be your teach-er,

Nature Song



America



Grass and Roses

Tremolo.

Arr. by O. Z. HANDEL.

1. I looked where the roses were blooming, They stood among grasses and
2. Like slaves of a generous mas - ter, But born from the world there a-

weeds. I said, "where such beauties are grow-ing, Why suffer these
boys, We came to this place in His wis-dom, We stay to this

pal - t'ry weeds?" And weeping, the poor things fal - tered,
hour in His love. Yet He who has made the flow - ers,

"We have neither beau-ty nor bloom, We are grass in the
Placed us on the self - same sod, Then He knoweth our

Grass and Roses

ros - es' gar - den, But the Master, He giv - eth us room"
rea - son for be - ing, We are graes in the gar - den of God "

Evening Bells

O. Z. HANISH

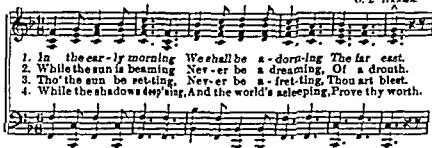
1. Hark! the ves - per hymn is steal - ing O'er the wa - ters soft and
2. Now, like moonlight waves re - treat - ing To the shore, it dies a -

clear; Near - er yet, and near - er peal - ing, Now it
long; Now, like an - gry surg - es meet - ing, Breaks the

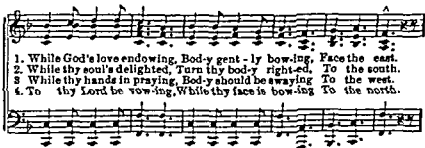
bursts up - on the ear: Let us praise the Lord, our God!
min - gled tide of song, Let us praise the Lord, our God!

Standing on Our Feet

O. Z. HANSEN

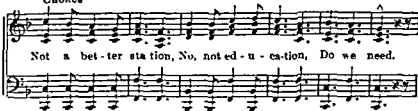


1. In the ear-ly morning We shall be a-dorn-ing The far east.
 2. While the sun is beaming Nev-er be a dream-ing, Of a drouth.
 3. Tho' the sun be set-ting, Nev-er be a-fret-ting, Thou art blest.
 4. While the shadows deep'sing, And the world's asleee-ping, Prove thy worth.

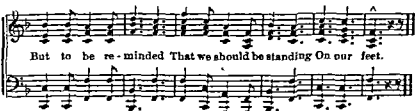


1. While God's love endow-ing, Bod-y gent-ly bow-ing, Face the east.
 2. While thy soul's delighted, Turn thy bod-y right-ed, To the south.
 3. While thy hands in pray-ing, Bod-y should be sway-ing To the west.
 4. To thy Lord be vow-ing, While thy face is bow-ing To the north.

CHORUS



Not a bet-ter sta-tion, No, not ed-u-ca-tion, Do we need.

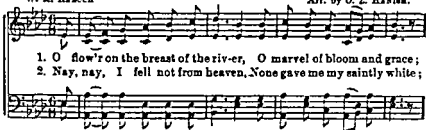


But to be re-mind-ed That we should be stand-ing On our feet.

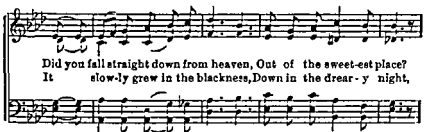
The Poet and Waterlily

W. A. RAABCH

Arr. by O. Z. HANSEN.



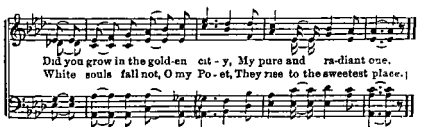
1. O flow'r on the breast of the riv-er, O marvel of bloom and grace;
2. Nay, nay, I fell not from heaven, None gave me my saintly white;



Did you fall straight down from heaven, Out of the sweet-est place?
It slowly grew in the blackness, Down in the drear-y night,



You are white as the tho't of an angel, Your heart is steep'd in the sun;
From the ooze of the si-lent riv-er I won my glo-ry and grace.

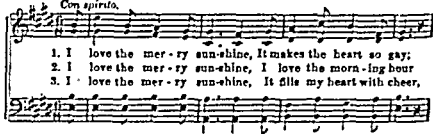


Did you grow in the gold-en cit-y, My pure and ra-diant one.
White souls fall not, O my Po-et, They rise to the sweetest place.}

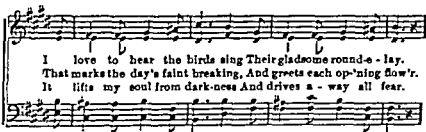
The Merry Sun For Me

O. Z. HAYDEN.

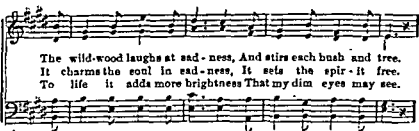
Con spirito,



1. I love the mer-ry sun-shine, It makes the heart so gay;
2. I love the mer-ry sun-shine, I love the morn-ing hour
3. I love the mer-ry sun-shine, It fills my heart with cheer,

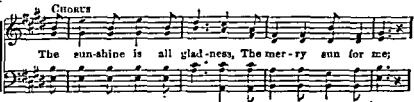


I love to hear the birds sing Their glad some round-e-lay.
That marks the day's faint breaking, And greets each op'-ning flow'r.
It lifts my soul from dark-ness And drives a-way all fear.



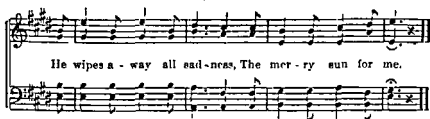
The wild-wood laughs at sad-ness, And stirs each bush and tree.
It charms the soul in sad-ness, It sets the spir-it free.
To life it adds more brightness That my dim eyes may see.

CHORUS



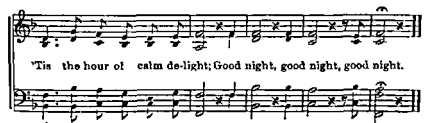
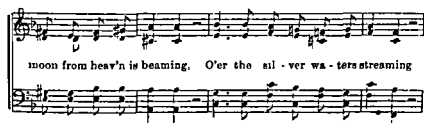
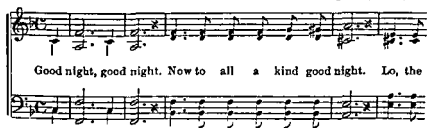
The sun-shine is all glad-ness, The mer-ry sun for me;

The Merry Sun For Me



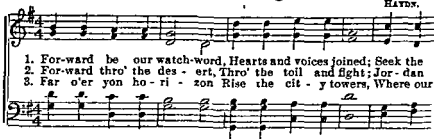
Good Night

DAVID AMMANN

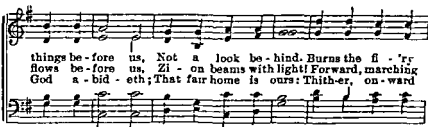


Forward Into Light

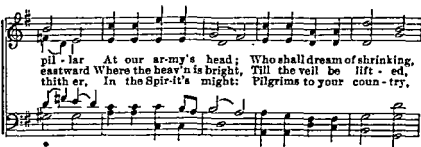
HAYDN.



1. For-ward be our watch-word, Hearts and voices joined; Seek the
 2. For-ward thro' the des-ert, Thro' the toil and fight; Jor-dan
 3. Far o'er yon ho-ri-zon Rise the cit-y towers, Where our

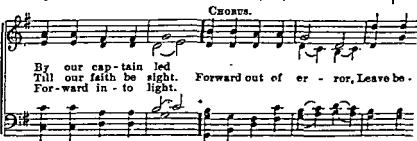


things be-fore us, Not a look be-hind. Burns the fi-ry
 flows be-fore us, Zi-on beams with light! Forward, marching
 God a-bid-eth; That fair home is ours: Thith-er, on-ward



pil-lar At our ar-my's head; Who shall dream of shrinking,
 eastward Where the heav'n is bright, Till the veil be lift-ed,
 thith-er, In the Spir-it's might: Pilgrims to your coun-try,

CHORUS.



By our cap-tain led
 Till our faith be sight. Forward out of er-ror, Leave be-
 For-ward in-to light.

Forward Into Light

hind the night; Forward thro' the dark-ness, For-ward in - to light.

The musical score for 'Forward Into Light' is written for piano in G major (one sharp) and 2/4 time. It consists of two staves. The melody is in the right hand, featuring eighth and sixteenth notes with accents. The left hand provides a harmonic accompaniment with chords and moving lines.

Work With a Will

p Adagio. O. Z. HANMER.

1. Drift not up-on the sea of time, Aim-less-ly
2. Let not the storms dis-cour-age you, Your ef-forts

The musical score for 'Work With a Will' is written for piano in G major (one sharp) and 2/4 time. It begins with a tempo marking of 'p Adagio.' and a dynamic of 'mf'. The score is composed of two staves. The melody is in the right hand, and the left hand provides a steady accompaniment. The lyrics are presented in two numbered lines.

with the tide, but climb; Sis-ter and broth-er,
with great force re-new; Let hum-ble pa-tience

This section of the musical score continues the melody and accompaniment from the previous section. It features a crescendo leading to a forte (f) dynamic. The lyrics continue across two lines.

mf

be on guard, Al-ways use wis-dom! task is hard.
your heart fill, Then set your sails! and work at will.

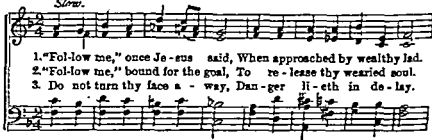
The final section of the musical score for 'Work With a Will' begins with a mezzo-forte (mf) dynamic. It concludes the piece with a final cadence. The lyrics are presented in two lines.

Follow Me

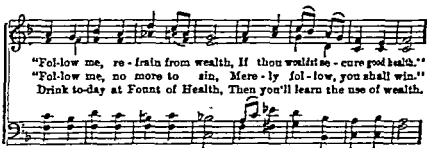
O. Z. HAWKES.

Slow.

C. M. v. WISEN.



1. "Fol-low me," once Je-sus said, When approached by wealthy lad.
 2. "Fol-low me," bound for the goal, To re-lease thy wearied soul.
 3. Do not turn thy face a-way, Dan-ger li-eth in de-lay.



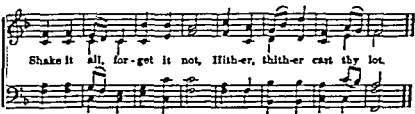
"Fol-low me, re-fracin from wealth, If thou wouldst se-cure good health."
 "Fol-low me, no more to sin, Mere-ly fol-low, you shall win."
 Drink to-day at Fount of Health, Then you'll learn the use of wealth.

CHORUS. *Faster.*

MOHANT.



Shake thy yoke and fol-low me, O-ver land, a-cross the sea,



Shake it all, for-get it not, Hith-er, thith-er cast thy lot.

God is Love

O. Z. HANISH.

mf

1. God is Love! yea, love around me; Love is gain, love knows no loss.
 2. God is Love! it beareth wit-ness Of the love in wil-der-ness.
 3. God is Love! confide in His grace Till you see Him face to face.

f

If His love our essence guardeth, Peace is com-ing thro' His love.
 Love in thee, in me, in nat-ure, Love in all cre-a-tion sure.
 God is Love, that love divin-est, In which all we shall stay blest.

CHORUS.

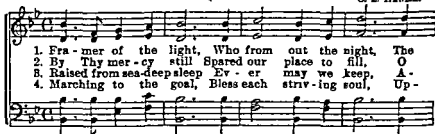
f

Yea, love, pure love, that perfect love, Descending from the courts above,

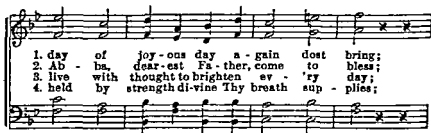
God's love, that love more than enough, We ev-er wish, ask, crave for love.

Teach Us, Abba, Sing

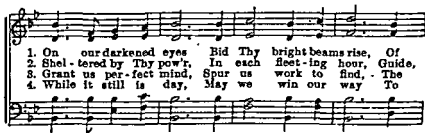
G. Z. HANKE.



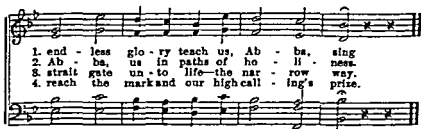
1. Fra - mer of the light, Who from out the night, The
 2. By Thy mer - cy still Spared our place to fill, O
 3. Raised from sea-deep sleep Ev - er may we keep, A -
 4. Marching to the goal, Bless each striv - ing soul, Up -



1. day of joy - ous day a - gain dost bring;
 2. Ab - ba, dear - est Fa - ther, come to bless;
 3. live with thought to brighten ev - 'ry day;
 4. held by strength di - vine Thy breath sup - plies;



1. On our darkened eyes Bid Thy bright beams rise, Of
 2. Shel - tered by Thy pow'r, In each fleet - ing hour, Guide,
 3. Grant us per - fect mind, Spur us work to find, - The
 4. While it still is day, May we win our way To




1. end - less glo - ry teach us, Ab - ba, sing
 2. Ab - ba, us in paths of ho - li - ness.
 3. strait gate un - to life - the nar - row way.
 4. reach the mark and our high call - ing's prize.

The Word of the Lord

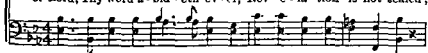
LONGFELLOW.

O. Z. HANDEL.

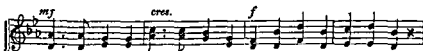
p



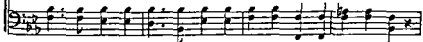
1. God of a - ges and of na - tions! Ev - 'ry race and ev - 'ry time,
 2. Rea - son's no - ble as - pir - a - tion Truth in growing clearness saw;
 3. Lord, Thy word a - bid - eth ev - er, Rev - e - la - tion is not sealed;



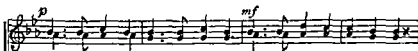
mf *cres.* *f*



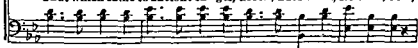
Hath received Thine in - spir - a - tions, Glimpses of Thy truth sublime.
 Conscience spoke its con - dem - na - tion, Or proclaimed e - ter - nal law.
 An - swer - ing to man's en - deav - or, Truth and right are still revealed.



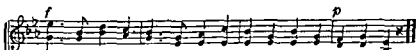
p *mf*



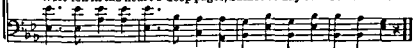
Ev - er spir - its, in rapt vis - ion, Passed the heav'ny veil within;
 While Thine inward rev - e - la - tions Told Thy saints their pray'rs were heard.
 That which came to ancient sa - ges, Greek, Barbarian, Ro - man, Jew,



f *p*



Ev - er hearts bowed in contri - tion, Found sal - va - tion from their sin
 Prophets to the guilt - y na - tions Spoke Thine ev - er - last - ing word.
 Writ - ten in the heart's deep pages, Shines to - day for ev - er new.



Love Is One and Liveth

MARCAU.

Lively.

English.

1. Love is one and liv - eth, Is of life the star, In the high or
2. Love is measur'd movements, Toucheth ev'ry string, In - fi - nite the

low - ly, Naught its gleam can bar. Clear the mu - sic ring - eth,
foun - tain, Whence the streamlets spring. Oh! be glad, ye peo - ple,

Pris - on'd not by clime; Truth the note it sound - eth, Un - de -
Old - en tho't or new; Has - ten to be - lieve it, Christos

REFRAIN.

stroyed by time. Clear the mu - sic ring - eth, Prison'd not by
dwells in you. Oh! be glad, ye peo - ple, Old - en tho't or

Love Is One and Liveth

clime; Truth the note it sound-eth, Un - de-stroyed by time.
new; Hast-en to be-heve it, Chris-tos dwells in you.

Hours of Evening

Sicilian melody.

Andante.

1. Hours of ev'n - ing calm and low - ly, Twi - lightsongs so
2. Stars of night so bright a - bove me, Shin-ing as from
3. Hymns as - cend - ing, voic-es blend - ing, There join an - gel's
4. Here a - while in sweet com-mun - ion, Lived the dear ones

1. soft and clear, All to sol - emn rap - ture
2. realms of bliss, Light my way to those who
3. songs of praise, Here in rapt de - vo - tion
4. gone be - fore, There will come a glad re -

1. move me, Earth re - cedes and heav'n is near.
2. love me, Now in fair - er worlds than this
3. bend - ing, Thoughts as - cend to heav'n we raise.
4. un - ion, Sing - ing, prais - ing ev - er more

Harvest

O. Z. HANDEL

mf Moderato.

1. Har-vest time is now ap-proach-ing And we of - ten doubt
2. Call all broth-ers and all sis - ters, Let them reap at last

The first system of music consists of a treble and bass staff in 4/4 time, key of B-flat major. The melody is in the treble staff, and the bass staff provides a simple harmonic accompaniment. The lyrics are written below the staves.

What at last will be the out-come Of each lit - tle sprout
What they sowed, and glad-ly thank their Lord with pray'r and fast.

The second system of music continues the melody and accompaniment from the first system. The lyrics are written below the staves.

f CHORUS.

Let us scat-ter deeds of kind-ness Ev - 'ry-where we go.

The third system of music begins the chorus. The melody is in the treble staff, and the bass staff provides a simple harmonic accompaniment. The lyrics are written below the staves.

Fruit-ful will be then the har - vest While we're here be - low.

The fourth system of music continues the chorus. The melody is in the treble staff, and the bass staff provides a simple harmonic accompaniment. The lyrics are written below the staves.

Awakening Of The Soul

KATHARYNE KELLY.

O. Z. HANISH

1. Break from thy prison house, O soul Break forth! the grave is not thy goal,
 2. A - wake, no mortal hand can hold Those who are called within the fold,
 3. Faith wings the soul, O God to Thee, And bids the spirit set it free,

Thou hast a nobler end in view, Another path thou must pursue.
 Be ready now to claim thine own, To reap the harvest thou hast sown
 Till shorn of all the mis - ty past It bursts in-to the light at last.

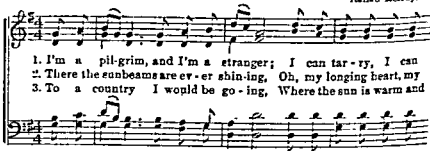
f CHORUS *Lively.*

Awake from out thy slumber deep! The Shepherd calleth for his sheep.

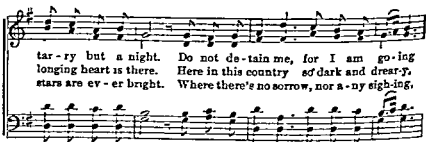
To thee an-oth-er name is giv'n, An-oth-er earth, another heav'n

I'm a Pilgrim

Italian Melody.

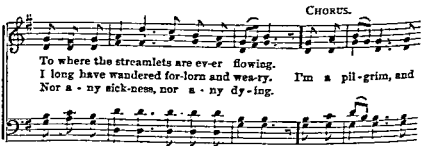


1. I'm a pil-grim, and I'm a etranger; I can tar-ry, I can
2. There the sunbeams are ev-er shin-ing, Oh, my longing heart, my
3. To a coun-try I would be go-ing, Where the sun is warm and

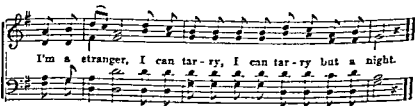


tar-ry but a night. Do not de-tain me, for I am go-ing
longing heart is there. Here in this coun-try so dark and drear-y,
stars are ev-er bright. Where there's no sorrow, nor a-ny sigh-ing,

CHORUS.



To where the streamlets are ev-er flow-ing.
I long have wandered for-lorn and wea-ry. I'm a pil-grim, and
Nor a-ny sick-ness, nor a-ny dy-ing.



I'm a etranger, I can tar-ry, I can tar-ry but a night.

Do the Right

PHILIP PHILLIPS

1. Courage, broth-er, do not stumble, Tho' thy path be dark as night;
 2. Let the road be rough and dreary, And its end far out of sight,
 3. Per-ish pol - i - cy and cunning! Per-ish all that fears the light!
 4. Trust no par - ty, sect, nor faction; Trust no leaders in the fight;
 5. Some will hate thee, some will love thee, Some will flatter, some will slight;

rit.

1. There's a star to guide the humble, "Trust in God, and do the right."
 2. Foot it bravely! strong or wea-ry, "Trust in God, and do the right."
 3. Whether los - ing, whether winning, "Trust in God, and do the right."
 4. But in ev - 'ry word and ac-tion, "Trust in God, and do the right."
 5. Cease from man, and look above thee, "Trust in God, and do the right."

Equality

MARTINRAU.

O. Z. HANISH.

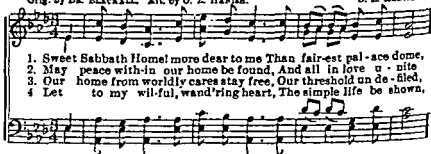
1. All men are e - qual in their birth, Heirs of the earth and skies;
 2. 'Tis man a - lone who diff-rence sees, And speaks of high and low,
 3. Oh, let men has - ten to re - store To all their rights of love;

All men are e - qual when the earth Fades from their dying eyes
 And worships those, and tramples these, While the same path they go.
 In pow'r and wealth exult no more, In wis-dom low-ly move

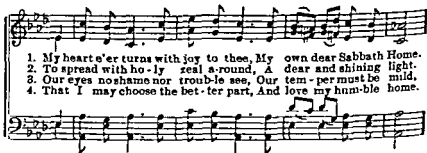
Sweet Sabbath Home

Orig. by Dr. BLACKALL. Arr. by O. Z. HANSEN.

O. Z. HANSEN.

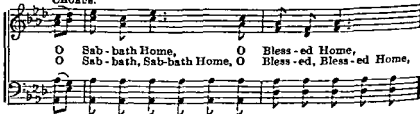


1. Sweet Sabbath Home! more dear to me Than fair-est pal-ace dome,
 2. May peace with-in our home be found, And all in love u-nite
 3. Our home from worldly cares stay free, Our threshold un-de-filed,
 4. Let to my wil-ful, wand'ring heart, The simple life be shown,

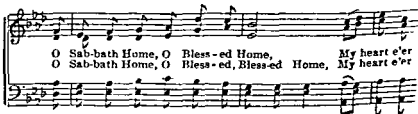


1. My heart e'er turns with joy to thee, My own dear Sabbath Home.
 2. To spread with ho-ly zeal a-round, A dear and shining light.
 3. Our eyes no shame nor trou-ble see, Our tem-per must be mild,
 4. That I may choose the bet-ter part, And love my hum-ble home.

CHORUS.



O Sab-bath Home, O Bless-ed Home,
 O Sab-bath, Sab-bath Home, O Bless-ed, Bless-ed Home,



O Sab-bath Home, O Bless-ed Home, My heart e'er
 O Sab-bath Home, O Bless-ed, Bless-ed Home, My heart e'er

Sweet Sabbath Home

turns with joy to thee, My own dear Sabbath Home.
heart e'er turns with joy, with joy to thee,

Teach Me

DAMAJANTI VON STRUVE

p *p* *mf*

1. Teach me, per-fect Teacher, On-ly Thou dost know All the weary
2. Learn-ing, humbly learning, Learning all from Thee, Ho-ly, ho-ly

CHORUS.

mf

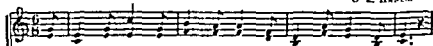
les - sons I must un-der - go. Teach me, how to find Thee,
Max-da, Let me pattern Thee.

mf *mf* *mf*

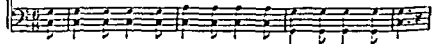
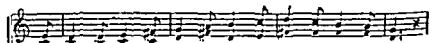
Teach me God-like love, Kindly may I serve Thee, Ever faithful prove.

All Nature Sings

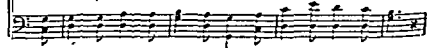
O. Z. HANSEN



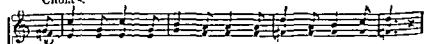
1. All na - ture wak - ens round a - bout, From sleep of win - ter's night,
2. A voice of joy on all the earth! A voice in all the air!
3. The soft air stirs the ten - der leaves That clothe the trees a - gain,

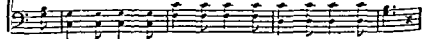

While sun - shine's blessings pouring out In floods of gold - en light.
The flow - ers strewn on fields in mirth, And hill - sides blos - som fair.
The ants are bus - y with their hills, While bees take to the plain.




Chorus.



All na - ture sings a - bout in praise, A song no man can sing,

Un - less he fath - oms all there is In realms whence cometh spring.

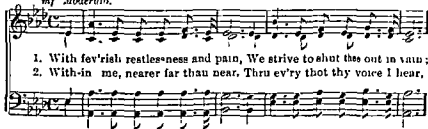


I Breathe Thy Breath

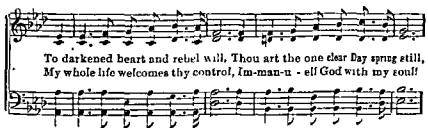
LARCOM (alt.)

© 7 HANISH.

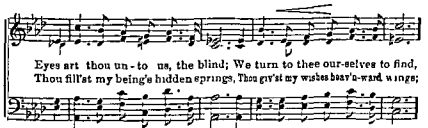
mf Moderato.



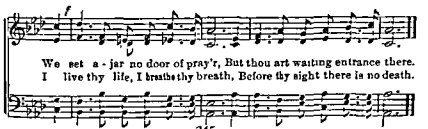
1. With fev'rish restles'-ness and pain, We strive to shut thee out in vain;
2. With-in me, nearer far than near, Thru ev'ry thot thy voice I hear,



To darkened heart and rebel will, Thou art the one clear Day sprung still,
My whole life welcomes thy control, Im-man-u - el! God with my soul!



Eyes art thou un-to us, the blind; We turn to thee our-selves to find,
Thou fill'st my being's hidden springs, Thou giv'st my wishes heav'n-ward wings;

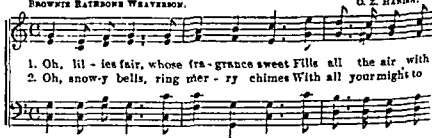


We set a - jar no door of pray'r, But thou art waiting entrance there.
I live thy life, I breathe thy breath, Before thy sight there is no death.

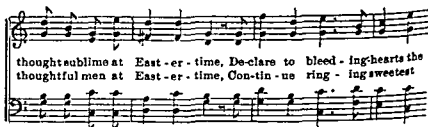
Easter Time

BROWNIE BATHORN WEATHERSON.

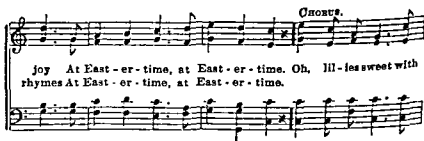
G. Z. HANSEN.



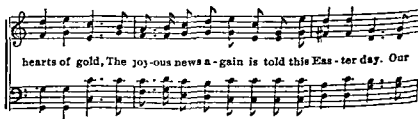
1. Oh, lil - les fair, whose fra-grance sweet Fills all the air with
 2. Oh, snow-y bells, ring mer - ry chimes With all your might to



thought sublime at East - er - time, De - clare to bleed - ing - hearts the
 thoughtful men at East - er - time, Con - tin - ue ring - ing sweetest



joy At East - er - time, at East - er - time. Oh, lil - les sweet with
 rhymes At East - er - time, at East - er - time.



hearts of gold, The joy - ous news a - gain is told this Eas - ter day. Our

Easter Time

Christ a - rose in great ar - ray, This East er day, this East - er day.

Peace.

J. E. CARSTEN.

G. Z. HANSEN

1. Oh, Prince of Peace, with love we Thee em-brace, And place Thee
 2. The calm-ness and that rest which lives in will, In thoughts, in
 3. A - gainst the force of peace weak is the sword, In hum-ble -
 4. Oh, Prince of Peace, take Thy a - bode with - in, Dwell in our

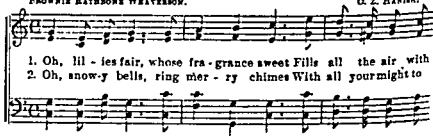
1. on the throne with-in our breast, And blest by ten - der -
 2. acts, in sun-shine and in show'rs, The calm-ness and the
 3. ness and char-i - ty to all We work for peace and
 4. mind and in our heart, our soul, Then we shall turn to

1. ness and grace, We praise Thy name, in sweet har - mo - nious rest.
 2. joy, the thrill That breatheth peace, and fills the earth with flow'rs.
 3. love our Lord, The consciousness of God, and hear His call.
 4. light from sin, And learn to live a life of self - con - trol.

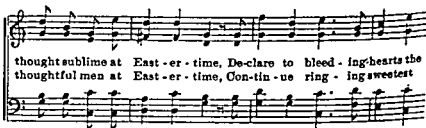
Easter Time

BROWNIE BATHORNE WEAVERSON.

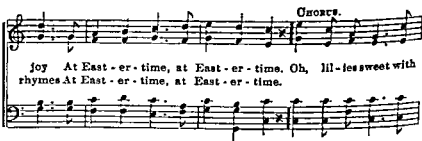
G. Z. HANIK.



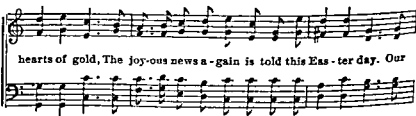
1. Oh, lil - les fair, whose fra - grance sweet Fills all the air with
2. Oh, snow-y bells, ring mer - ry chimes With all your might to



thought sublime at East - er - time, De - clare to bleed - ing - hearts the
thoughtful men at East - er - time, Con - tin - ue ring - ing sweetest



CHORUS.
joy At East - er - time, at East - er - time. Oh, lil - les sweet with
rhymes At East - er - time, at East - er - time.



hearts of gold, The joy - ous news a - gain is told this Eas - ter day. Our

Easter Time

Christ a - rose in great ar - ray, This East er day, this East - er day.

Peace.

J. R. CANTERO.

G. Z. HANISH

1. Oh, Prince of Peace, with love we Thee em-brace, And place Thee
 2. The calm - ness and that rest which lives in will, In thoughts, in
 3. A - gainst the force of peace weak is the sword, In hum - ble -
 4. Oh, Prince of Peace, take Thy a - bode with - in, Dwell in our

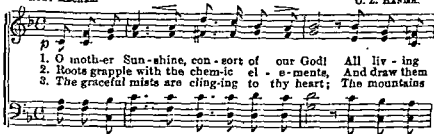
1. on the throne with-in our breast, And blest by ten - der -
 2. acts, in sun - shine and in show'rs, The calm - ness and the
 3. ness and char - i - ty to all We work for peace and
 4. mind and in our heart, our soul, Then we shall turn to

1. ness and grace, We praise Thy name, in sweet har - mo - nious rest.
 2. joy, the thrill That breatheth peace, and fills the earth with flow'rs.
 3. love our Lord, The consciousness of God, and hear His call.
 4. light from sin, And learn to live a life of self - con - trol.

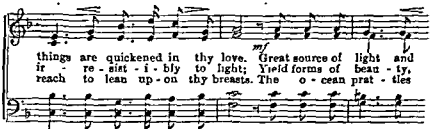
O Mother Sunshine

RUBY ASCHER.

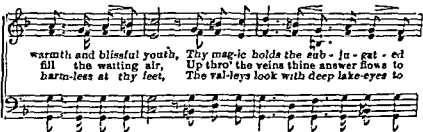
O. Z. HANSEN.



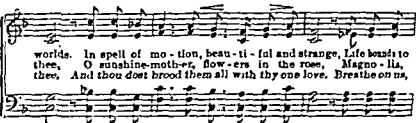
1. O moth-er Sun-shine, con-sort of our God! All liv-ing
 2. Roots grapple with the chem-ic el-e-ments, And draw them
 3. The graceful mists are cling-ing to thy heart; The mountains



things are quickened in thy love. *mf* Great source of light and
 ir-re-sist-i-bly to light; Yield forms of beau-ty,
 reach to lean up-on thy breasts. The o-cean prat-tles

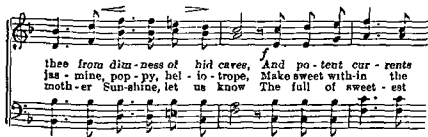


warmth and blissful youth, Thy mag-ic holds the sub-ju-gat-ed
 fill the waiting air, Up thro' the veins thine answer flows to
 harm-less at thy feet, The val-leys look with deep lake-eyes to

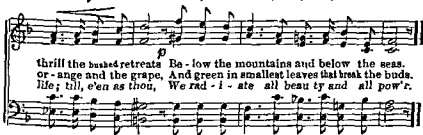


worlds. In spell of mo-tion, beau-ti-ful and strange, Life bonds to
 thee, O sunshine-moth-er, flow-ers in the rose, Magno-lia,
 thee, And thou dost brood them all with thy one love. Breathe on us,

O Mother Sunshine



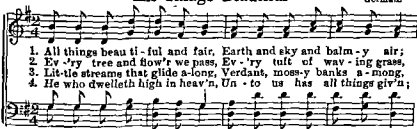
thee from dim-ness of hid caves, And po-tent cur-rents
jas-mine, pop-py, hel-io-trope, Make sweet with-in the
moth-er Sun-shine, let us know The full of sweet-est



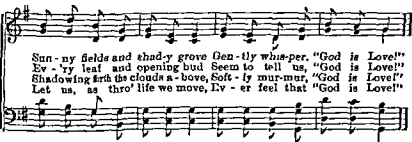
thrill the bushes retreats Be-low the mountains and below the seas.
or-ange and the grape, And green in smallest leaves that break the buds.
life; till, e'en as thou, We rad-i-ate all beau-ty and all pow'r.

All Things Beautiful

German.



1. All things beau-ti-ful and fair, Earth and sky and balm-y air;
2. Ev-'ry tree and flow'r we pass, Ev-'ry tuft of wav-ing grass,
3. Lit-tle streams that glide a-long, Verdant, moss-y banks a-mong,
4. He who dwelleth high in heav'n, Un-to us has all things giv'n;

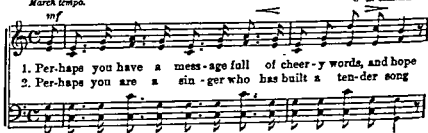


Sun-ny fields and shad-y grove Gen-tly whis-per, "God is Love!"
Ev-'ry leaf and opening bud Seem to tell us, "God is Love!"
Shadowing forth the clouds a-bove, Soft-ly mur-mur, "God is Love!"
Let us, as thro' life we move, Ev-er feel that "God is Love!"

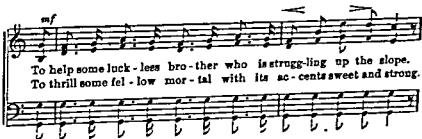
Breathe and Sing the Message

March tempo.
mf

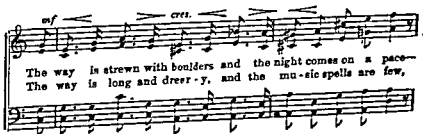
O. Z. HANDEL.



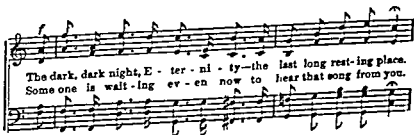
1. Per-haps you have a mess-age full of cheer-y words, and hope
2. Per-haps you are a sin-ger who has built a ten-der song



mf
To help some luck-less bro-ther who is strug-gling up the slope.
To thrill some fel-low mor-tal with its ac-cents sweet and strong.



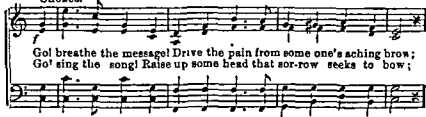
mf *cres.*
The way is strewn with boulders and the night comes on a pace—
The way is long and dreer-y, and the mu-sic spells are few,



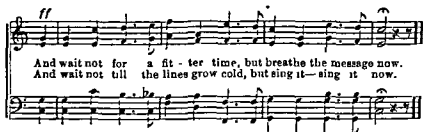
mf
The dark, dark night, E - ter - ni - ty—the last long rest-ing place.
Some one is wait-ing ev - en now to hear that song from you.

Breathe and Sing the Message

CHORUS.



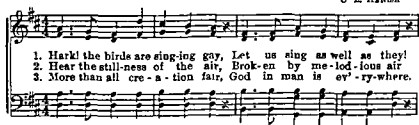
Go! breathe the message! Drive the pain from some one's aching brow;
Go! sing the song! Raise up some head that sor-row seeks to bow;



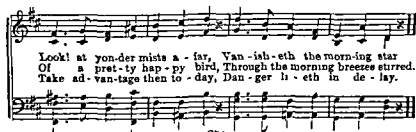
ff
And wait not for a fit - ter time, but breathe the message now.
And wait not till the lines grow cold, but sing it—sing it now.

The Birds are Singing Gay.

O. Z. HANISH



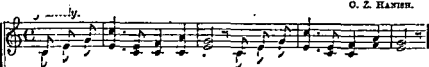
1. Hark! the birds are sing-ing gay, Let us sing as well as they!
2. Hear the still-ness of the air, Brok-en by me-lod-i-ous air
3. More than all cre-a-tion fair, God in man is ev'-ry-where.



Look! at yon-der mists a - far, Van-ish-eth the morn-ing star
Of a pret-ty hap-py bird, Through the morn-ing breezes stirred.
Take ad-van-tage then to - day, Dan-ger is - eth in de - lay.

Love Is One

O. Z. HANISH.



1. Where-ever thro' the a - ges rise The al-tars of self-sac - ri - fice,
2. Up from un-dat - ed time they come, The martyr-souls of heathendom,



Where love its arms has opened wide, Or man for man has calmly died,
And to his cross and passion bring Their fellowship of suf - fer - ing,



We see the same white wings out-spread That hovered o'er the Master's head;
And the great marvel of their death To the one or - der wit - ness - eth,

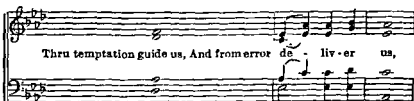
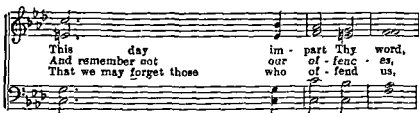
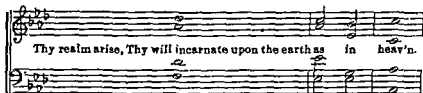
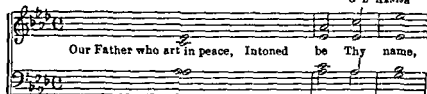


And in all lands beneath the sun The heart affirmeth, "Love is one."
Each in his measure and at one The heart affirmeth, "Love is one."



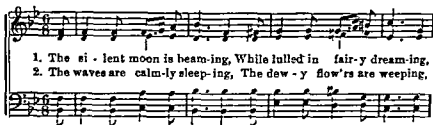
Assurance

O Z HANISH

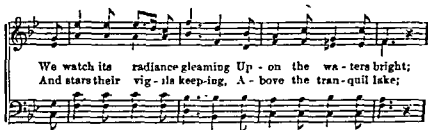


The Silent Moon

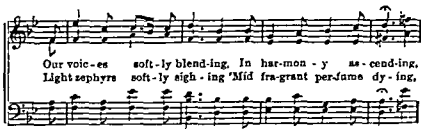
O. Z. HANKE.



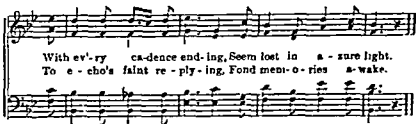
1. The si - lent moon is beam-ing, While lulled in fair-y dream-ing,
2. The waves are calm-ly sleep-ing, The dew - y flow'rs are weeping,



We watch its radiance gleaming Up - on the wa - ters bright;
And stars their vig - ils keep-ing, A - bove the tran-quil lake;



Our voic-es soft-ly blend-ing, In har-mon - y as-cend-ing,
Light zephyrs soft-ly sigh-ing 'Mid fra-grant per-fume dy-ing,

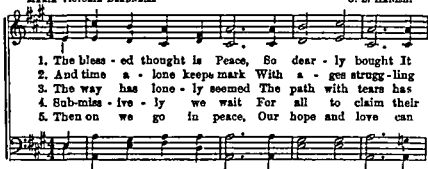


With ev'-ry ca-dence end-ing, Seem lost in a - sure light.
To e - cho's faint re - ply-ing, Fond men-i-o-ries a-wake.

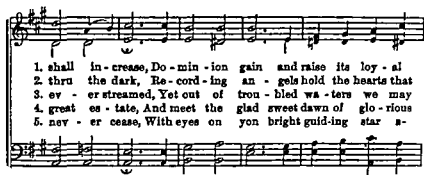
Peace

MARIA VICTORIA BRADNELL.

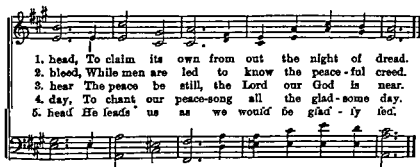
O. Z. HANSEN.



1. The bless - ed thought is Peace, So dear - ly bought It
 2. And time a - lone keeps mark With a - ges strugg - ling
 3. The way has lone - ly seemed The path with tears has
 4. Sub - miss - ive - ly we wait For all to claim their
 5. Then on we go in peace, Our hope and love can



1. shall in - crease, Do - min - ion gain and raise its roy - al
 2. thru the dark, Re - cord - ing an - gels hold the hearts that
 3. ev - er streamed, Yet out of trou - bled wa - ters we may
 4. great es - tate, And meet the glad sweet dawn of glo - rious
 5. nev - er cease, With eyes on yon bright guid - ing star a -

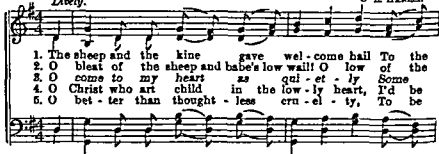


1. head, To claim its own from out the night of dread.
 2. bleed, While men are led to know the peace - ful creed.
 3. hear The peace be still, the Lord our God is near.
 4. day, To chant our peace-song all the glad - some day.
 5. head He leads us as we would be glad - ly led.

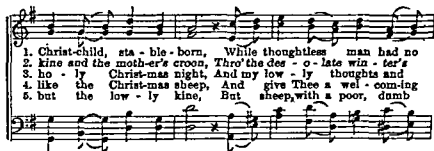
Be Like the Christmas Sheep

Lively.

O. Z. HARTSH.



1. The sheep and the kine gave wel - come hail To the
 2. O bleat of the sheep and babe's low wail! O low of the
 3. O come to my heart as qui - et - ly Some
 4. O Christ who art child in the low - ly heart, I'd be
 5. O bet - ter than thought - less cru - el - ty, To be

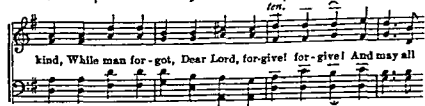


1. Christ-child, sta - ble - born, While thoughtless man had no
 2. kine and the moth - er's croon, Thro' the des - o - late win - ter's
 3. ho - ly Christ - mas night, And my low - ly thoughts and
 4. like the Christ - mas sheep, And give Thee a wel - com - ing
 5. but the low - ly kine, But sheep, with a poor, dumb

CHORUS.

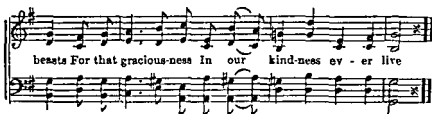


1. o - pen door, And winds made the night forlorn.
 2. sor - row there, Thou breathest the heart's dear June.
 3. ten - der - ness Will joy in the bless - ed sight. O the beasts were
 4. love for love, While the storms with - out run deep.
 5. wel - com - ing For the hu - man love di - vine.



kind, While man for - got, Dear Lord, for - give! for - give! And may all

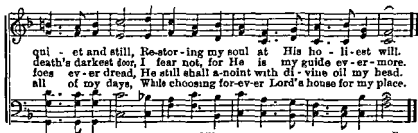
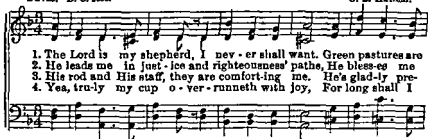
Be Like the Christmas Sheep



The Lord is My Shepherd

DAVID. B. C. 1066.

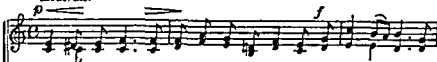
O. Z. HANSEN.



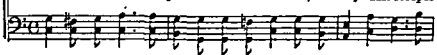
The Narrow Way

CLARA G. ORTON.
Moderato.

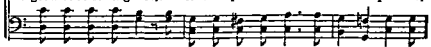
CARL REINECKE.



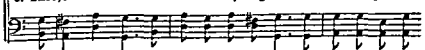
1. Nar-row the way an-oth-er may not share it, The way of life that
2. As lone it seems, as if no liv-ing creature E'er walked and marched that
3. Yet could'st thou from thine eyes the veil un-cov-er, A mul-ti-tude is
4. The air is full of pray'r for thy safe-keeping, And eag-er eyes up -
5. The u-ni-verse shall grieve if thou dost fal-ter, The way shall steeper



1. lead-eth up to God, To tread it all a-lone, ah, who shall dare it;
2. des-o-lation wide, No foot print in the sand, no hu-man feature,
3. toil-ing by thy side, And o'er thy head un-seen im-mor-tals hover,
4. on thy vic-t'ry wait, And hearts which all oppressed pass in their weeping
5. grow to following feet, But if thou pushest on and dost not pal-ter,



1. A wild-er path no mor-tal ev-er trod. To tread it all a -
2. No lamp that shines, nor beck'ning hands that guide. No foot-print in the
3. And come to greet the vic-tor far and wide. And o'er thy head un-
4. To see if thou shalt gain the gold-en gate. And hearts which are op-
5. Thee, shall the u-ni-verse as conquerors greet. But if thou push-est



The Narrow Way

1. lone, ah, who shall dare it, A wild-er path no mor-tal ev-er trod.
 2. sand, no human feature, No lamp that shines nor beck'ning hands that guide.
 3. seen im-mor-tals hover, And come to greet the vic-tor far and wide.
 4. pressed pause in their weep-ing, To see if thou shalt gain the gold-en gate.
 5. on and dost not pal-ter, Thee, shall the u-ni-verse as conqueror greet.

f *p* *pp* *rall.*

Watch Thy Footsteps

CONSTANCE C. HILTON.

O. Z. HANISH.

1. Watch thy footsteps day by day, That you'll wan-der not a-stray;
 2. Keep from sins with trembling fear, Fill thy heart with praise and cheer;
 3. Near-er, near-er we must be To our Sav-iour, near'r to Thee;

List-en to the voice within That you'll not be led to sin
Glo-ri-ty thy Sav-iour's name, Spread His word, His glo-ri-ous name.
 From Thy face we must not turn, Or our heart with sins must burn

A Cradle Song

Slow.

Arr. by O. Z. HANSEN.

1. The an - gels are bend - ing a - bove your white bed, They

The first system of musical notation for the song. It consists of a treble and bass staff in 2/4 time, with a key signature of one flat (B-flat). The melody is in the treble staff, and the accompaniment is in the bass staff. The lyrics are written below the staff.

wear - y . of tend - ing the souls of the dead; God smiles in high

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics are written below the staff.

heav - en to see you so good, The old plan - ets ev - en grow

The third system of musical notation. It continues the melody and accompaniment. The lyrics are written below the staff.

gay with his mood. The an - gels are bending a - bove your white

The fourth system of musical notation. It continues the melody and accompaniment. The lyrics are written below the staff.

bed, They wear - y of tend - ing the souls of the dead.

The fifth system of musical notation, which concludes the piece. It features a double bar line at the end of the melody. The lyrics are written below the staff.

Blest be the Heart

Arr. by O. E. HANISH

1. What are an - oth - er's fault to me, I'm not a vul-ture's bill,
 2. It is e - nough for me to know, I've fol - lies of my own,
 3. Blest be the tongue that speaks no ill, Whose words are always true,
 4. Blest be the ears that will not hear De-trac-tion's en-vi-ous tale,

1. To pick at ev - 'ry flaw I see, And make it wid - er still.
 2. And on my heart the care be-stow, And let my friends a-lone.
 3. That keep the law of kind-ness still, What-ev - er oth - ers do.
 4. 'Tis on - ly through the list'-ning ear, The false hood can pre-vail.

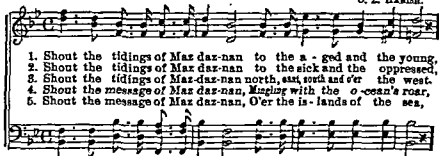
CHORUS.

Blest be the heart that knows no guile, That feels no wish un-kind,

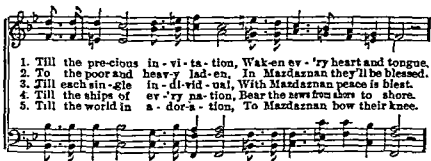
For-get-ting pro - vo - ca - tions, while good deeds are kept in mind.

Shout the Tidings

O. Z. HANDEL.

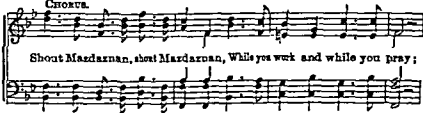


1. Shout the tidings of Maz-daz-nan to the a - ged and the young
 2. Shout the tidings of Maz-daz-nan to the sick and the oppressed,
 3. Shout the tidings of Maz-daz-nan north, east, south and o'er the west.
 4. Shout the message of Maz-daz-nan, Mingling with the o - cean's roar,
 5. Shout the message of Maz-daz-nan, O'er the is - lands of the sea,



1. Till the pre-cious in - vi - ta - tion, Wak-en ev - 'ry heart and tongue,
 2. To the poor and heav-y lad-en, In Mazdaznan they'll be blessed.
 3. Till each sin - gle in - di - vid - ual, With Mazdaznan peace is blest.
 4. Till the ships of ev - 'ry na - tion, Bear the news from shore to shore.
 5. Till the world in a - dor - a - tion, To Mazdaznan bow their knee.

CHORUS.



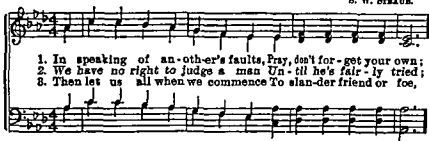
Shout Mazdaznan, shout Mazdaznan, While you work and while you pray;



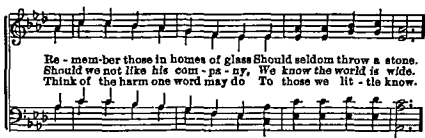
Live Maz-daz-nan, talk Mazdaznan, Shout Mazdaznan day by day.

Be Careful What You Say

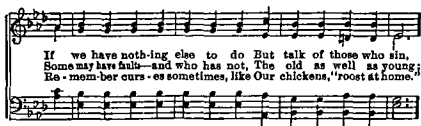
S. W. STRAUB.



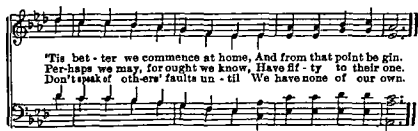
1. In speaking of an-oth-er's faults, Pray, don't for-get your own;
2. We have no right to judge a man Un-till he's fair-ly tried;
3. Then let us all when we commence To slan-der friend or foe,



Re-mem-ber those in homes of glass Should seldom throw a stone.
Should we not like his com-pa-ny, We know the world is wide.
Think of the harm one word may do To those we lit-tle know.



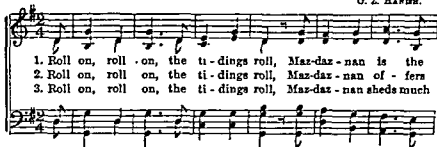
If we have noth-ing else to do But talk of those who sin,
Some may have faults—and who has not, The old as well as young;
Re-mem-ber curs-es sometimes, like Our chickens, "roost at home."



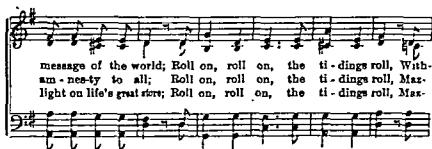
'Tis bet-ter we commence at home, And from that point be gin.
Per-haps we may, for ought we know, Have flit-ty to their one.
Don't speak of oth-ers' faults un-till We have none of our own.

Roll On

O. Z. HAWKIN.

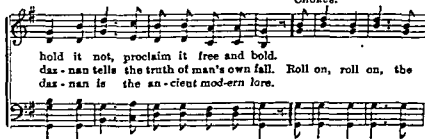


1. Roll on, roll on, the ti-dings roll, Maz-dax-nan is the
 2. Roll on, roll on, the ti-dings roll, Maz-dax-nan of-fer
 3. Roll on, roll on, the ti-dings roll, Maz-dax-nan sheds much

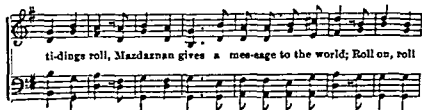


message of the world; Roll on, roll on, the ti-dings roll, With-
 am-neas-ty to all; Roll on, roll on, the ti-dings roll, Maz-
 light on life's great store; Roll on, roll on, the ti-dings roll, Maz-

CHORUS.

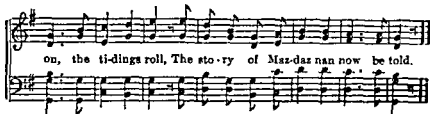


hold it not, proclaim it free and bold.
 dax-nan tells the truth of man's own fall. Roll on, roll on, the
 dax-nan is the an-cient mod-ern lore.



ti-dings roll, Mazdaznan gives a mes-sage to the world; Roll on, roll

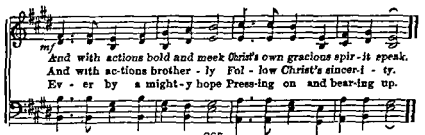
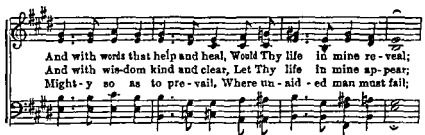
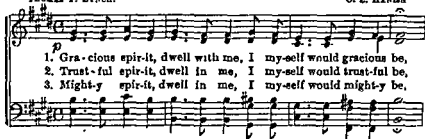
Roll On



Prayer for the Spirit

THOMAS T. LYNCH.

O. Z. HANSEN

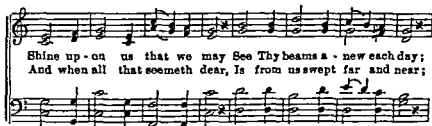


O Lux Ineffabilis

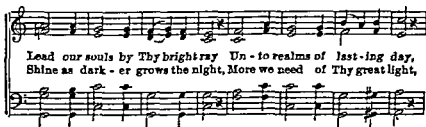
M. A. SINGLETARY.



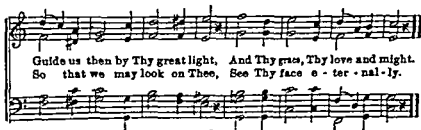
1. All-em-brac-ing light of day, Near to Thee we draw and pray
2 Let Thy radiance but im-part Joy un-to our dole-fal heart,



Shine up-on us that we may See Thy beams a-new each day;
And when all that seemeth dear, Is from us swept far and near;



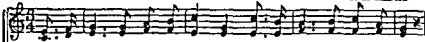
Lead our souls by Thy bright ray Un-to realms of last-ing day,
Shine as dark-er grows the night, More we need of Thy great light,



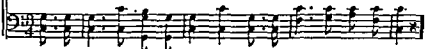
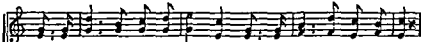
Guide us then by Thy great light, And Thy grace, Thy love and might.
So that we may look on Thee, See Thy face e-ter-nal-ly.

Hasty Words


O. Z. HANSEN




1. Hasty words, oh, let them nev - er Touch thy tongue or soil thy lip.
 2. Angry words are light-ly spo - ken, Bitt' rest thoughts are rashly stirred;
 3. Love is much too pure and ho - ly; Friendship is too sa - cred far,

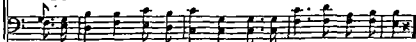
Check them, for they are the er - ror That in troub - le thee would slip.
 Brightest links of life are bro - ken By a sin - gle an - gry word.
 For a moment's restless fol - ly Thus to des - o - late and mar.



CHORUS.



Angry words! oh, let them nev - er From the tongue unbridled slip;

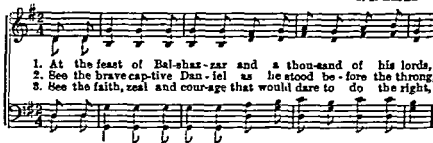



May the heart's best impulse ev - er Check them ere they soil thy lip.

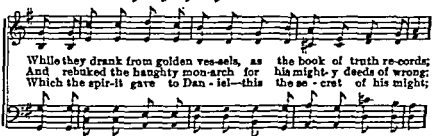


The Hand-Writing on the Wall

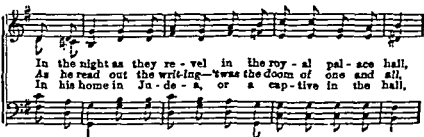
O. Z. HAYDEN



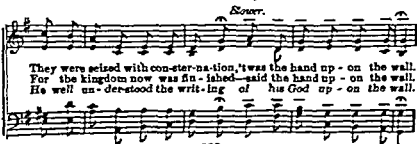
1. At the feast of Bel-shaz-zar and a thou-sand of his lords,
2. See the brave cap-tive Dan-i-el as he stood be-fore the throng,
3. See the faith, zeal and cour-age that would dare to do the right,



While they drank from golden ves-sels, as the book of truth re-cords;
And rebuked the haughty mon-arch for his might-y deeds of wrong;
Which the spir-it gave to Dan-i-el—this the se-cret of his might;



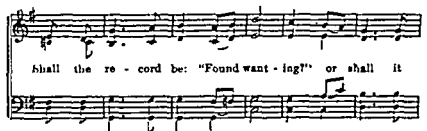
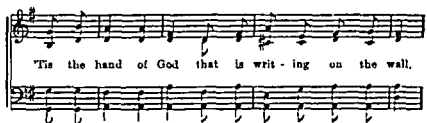
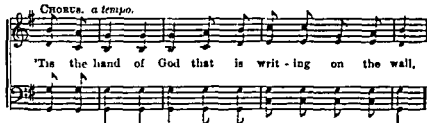
In the night as they re-vel in the roy-al pal-ace hall,
As he read out the writ-ing—'twas the doom of one and all,
In his home in Ju-de-a, or a cap-tive in the hall,



They were seized with con-ster-na-tion, 'twas the hand up-on the wall.
For the kingdom now was fin-ished—said the hand up-on the wall.
He well un-derstood the writ-ing of his God up-on the wall.

The Hand-Writing on the Wall

CHORUS. *a tempo.*



Leave, ah, Leave all Sorrow
(Sweet, Sweet Rest)

Leave, ah, leave all sor - row, Wea-ry trou-bled heart

The first system of music features a vocal melody in the upper staff and piano accompaniment in the lower staff. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The lyrics are written below the vocal staff.

See the glowing mor - row, Heals thee ev-ry part;

The second system continues the melody and accompaniment. The piano part includes a prominent circular ornament in the right hand.

Rest brings me my Sa - viour, Sweet, sweet rest.

The third system continues the melody and accompaniment. The piano part includes a prominent circular ornament in the right hand.

Rest brings me my Sa - viour, Sweet, sweet rest.

The fourth system continues the melody and accompaniment. The piano part includes a prominent circular ornament in the right hand.

Leave Them There.

Allegretto

O. Z. HANISH.

Be it sor-row, be it pain, Or a heart's dis-cord-ant strain, Take your

troubles to the Lord and leave them there, Leave them there, ah! leave them there, Leave them

there, ah! leave them there, Take your troubles to the Lord and leave them there

Let not your Heart be troubled.

O. Z. HANISH.

Dolce
Let not your heart be trou-bled, Ye say ye do be-lieve in

God the Ev-er-last-ing, Then do have faith in me

Surrender.

O. Z. HANISH.

O. Z. HANISH.

Yea I re-sign, sur-ren - der, Self-will leaves my ach-ing soul, Thy

will a-lose Al-might-y One, Leads up to the cher-ished goal

Realization.

O. Z. HANISH.

O. Z. HANISH.

I am a - wake en-to re-al - i - za - tion, For ex-er

love a- lone is my con-fes-sion. Now all this world to me lies free and

o - pen, Suc-cess and for - tune dare I ev - er hope for.

Stir, Stir the Glands

Lively and Rhythmically

Stir. Stir the glands

O. Z. HANISH

Stir, Stir the glands.

Stir the glands and make demands up - on the mind to meet all ends.

Tra la la la la la la la la la la la.

Tra la la la la la la la la la la la.

Tra la la

Tralala Tralala Tralala la la la la la la la Tralala Tralala Tralala la

1. Tratatul de la Paris (1763) a pus capăt Războiului de Șapte Ani și a stabilit granițele teritoriale ale Franței și Marii Britanii.

Mazda, Our Leader, Mazda Our Master

MARIE A. SINGLETARY.

pp *Moderate.* *P*

Maz - da, our Lead - er, Maz - da, our Mas - ter, Maz - da con -

ceived be - fore dis - as - ter Its name re - ceived.

pp

This musical score is for a two-part setting. The first system features a treble and bass staff in 4/4 time, with a key signature of one flat (B-flat). The melody is marked *pp* and *Moderate.* The lyrics are 'Maz - da, our Lead - er, Maz - da, our Mas - ter, Maz - da con -'. The second system continues the melody, marked *pp*, with lyrics 'ceived be - fore dis - as - ter Its name re - ceived.' The piece concludes with a final chord marked *pp*.

I Am Here Upon this Earth to Reclaim

O. Z. HANSEN.

mf

I am here up - on this earth to re - claim the earth;

To turn the des - erts in - to a par - a - 'dise -

This musical score is for a two-part setting. The first system features a treble and bass staff in 4/4 time, with a key signature of one sharp (F-sharp). The melody is marked *mf*. The lyrics are 'I am here up - on this earth to re - claim the earth;'. The second system continues the melody, marked *mf*, with lyrics 'To turn the des - erts in - to a par - a - 'dise -'. The piece concludes with a final chord marked *mf*.

I Am Here Upon this Earth to Reclaim

A musical score for a song. The title is "I Am Here Upon this Earth to Reclaim". The score is written for voice and piano. The key signature is one sharp (F#) and the time signature is 4/4. The first system has a treble and bass staff. The lyrics are: "A par - a - dise most suit - a - ble un - to". The second system also has a treble and bass staff. The lyrics are: "God and His as - so - ci - a - tes to dwell there - in." The tempo marking "slower." is above the first staff of the second system. The dynamic marking "mf" is above the first staff of the first system.

mf

A par - a - dise most suit - a - ble un - to

slower.

God and His as - so - ci - a - tes to dwell there - in.

Good Thought, Good Word, Good Deed.

A musical score for a song. The title is "Good Thought, Good Word, Good Deed." The score is written for voice and piano. The key signature is one sharp (F#) and the time signature is 4/4. The first system has a treble and bass staff. The lyrics are: "Good thought, good word, good deed, Good thought, good". The second system also has a treble and bass staff. The lyrics are: "word, good deed, Good thought, good word, good deed." The dynamic marking "p" is above the first staff of the first system. The dynamic marking "mf" is above the first staff of the second system. The composer's name "O. Z. HANER" is written above the first staff of the second system.

p

mf O. Z. HANER

Good thought, good word, good deed, Good thought, good

word, good deed, Good thought, good word, good deed.

Love Thy Neighbor As Thyself

O. Z. HANDEL.

p *mf*

Love thy neigh - bor as thy - self, Love thy neigh - bor

f

as thy - self, Love thy neigh - bor as thy - self.

Behold the image of Thy God.

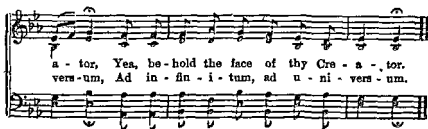
O. Z. HANDEL.

Traditional. R. C.

1. Man, be - hold in things of na - ture, Wheth - er
2. From the Tri - une to the U - num In - spl -

great or small the crea - ture; Yea, be - hold the face of thy Cre -
ra - tion, rev - e - la - tion, Ad in - fin - i - tum, ad u - ni -

Behold the Image of Thy God.



a - tor, Yea, be-hold the face of thy Cra - a - tor.
vers-um, Ad in - fin - i - tum, ad u - ni - vers - um.

Hu Mata.



O. Z. HANISH.

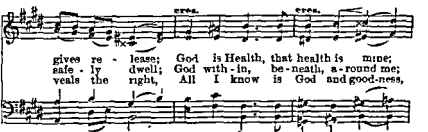
All,.... all is of God, And God is All,.. and God is All.

Hu Hata.



mf

1. God is Love and God is Peace; God is Joy; God
2. All God's at - tri - butes sur-round me; In that God I
3. God is Breath, gives life and brightness. God a - lone re -



cres.

gives re - lease; God is Health, that health is mine;
safe - ly dwell; God with - in, be - neath, a - round me;
veals the right, All I know is God and good-ness,

Hu Hata

f *dim.*

God gives wealth, a wealth di - vine.
 God is mine, and all is well.
 In His name I con - quer might.

Affirmation.

O. Z. HANISH.

I..... am at peace: I am at peace with God;

I am at peace with man; I am at peace with self.

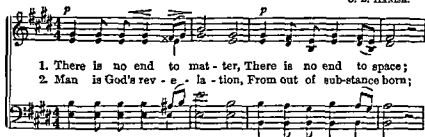
Hu Mata, Hu Hata, Hu Varashta.

p *mf* *f*

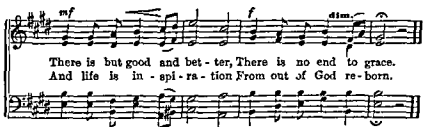
Hu - ma - ta, Hu - ha - ta, Hu - var - ash - ta.

Hu Varashta.

O. Z. HANISH.



1. There is no end to mat-ter, There is no end to space;
2. Man is God's rev-e-la-tion, From out of sub-stance born;

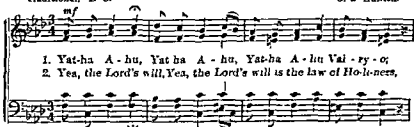


There is but good and bet-ter, There is no end to grace.
And life is in-spi-ra-tion From out of God re-born.

Yatha Ahu Vairyo.

Traditional, B. C.

O. Z. HANISH.



1. Yat-ha A-hu, Yat ha A-hu, Yat-ha A-lu Vai-ry-o;
2. Yea, the Lord's will, Yea, the Lord's will is the law of Ho-li-ness,

Yatha Ahu Vairyo

Yat - ha A - hu Yat-ha A - hu Yat-ha A - hu Vai-ry - o.
 Yea, the Lord's will, Yea, the Lord's will is the law of Ho - li-ness.

1st time p 2nd time f

Yat - ha A - hu, Yat - ha A - hu, Yat - ha A - hu
 Yea, the Lord's will, Yea, the Lord's will, Yea, the Lord's will

Yat - ha A - hu Vai-ry - o. Yat-ha A - hu Vai-ry - o.
 is the law of Ho-li-ness. is the law of Ho - li-ness.

Ashem Vo-hu.

Ash-em Vo-hu; Ash-em Vo-hu; Ash-em, Ash-em Vo - hu.

Ashem Vo-hu

mf > rall- *v*

Ash-em Vo-hu; Ash-em Vo-hu; Ash-em, Ash-em Vo - hu:

The musical score for 'Ashem Vo-hu' consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat (B-flat). The tempo/mood is marked *mf* (mezzo-forte). The melody in the upper staff features a series of eighth and sixteenth notes, with a 'rall- *v*' (rallentando) marking towards the end. The lyrics 'Ash-em Vo-hu; Ash-em Vo-hu; Ash-em, Ash-em Vo - hu:' are written below the upper staff.

f

Ho-li-ness is best of all good, Ho-li-ness is best of all.

The musical score continues with two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat. The melody in the upper staff is marked *f* (forte). The lyrics 'Ho-li-ness is best of all good, Ho-li-ness is best of all.' are written below the upper staff.

p > *rra* > *rall-pp*

Ho-li-ness is best of all good, Ho-li-ness is best of all.

Ped.

The musical score continues with two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat. The melody in the upper staff is marked *p* (piano). There are dynamic markings *rra* and *rall-pp* (rallentando pianissimo) in the upper staff. The lyrics 'Ho-li-ness is best of all good, Ho-li-ness is best of all.' are written below the upper staff. The lower staff has a *Ped.* (pedal) marking.

Wherefore Be Ye As Perfect Like.

O Z HANDEL.
B. Simon

Wherefore be ye as perfect like your Father in heaven is perfect.

The musical score for 'Wherefore be ye as perfect like your Father in heaven is perfect.' consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat. The melody in the upper staff is marked *O Z HANDEL. B. Simon*. The lyrics 'Wherefore be ye as perfect like your Father in heaven is perfect.' are written below the upper staff.

Have We Trials and Temptations

Have we tri-als and temptations, have we troubles an-y-where,

'tis be-cause we do not car-ry all our things to God in prayer.

O the sorrow, when we tar-ry, O what needless pain we bear

all be-cause we do not carry all our things to God in prayer.

I Leave Thee Not

O. Z. A. HANISH

I leave Thee not, O Lord Un-less Thou bleas-est me; I leave Thee not, O Lord Un-

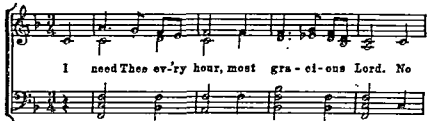
-less Thou bleas-est me! I leave Thee not, O Lord Un-less Thou bleas-est me; I

leave Thee not, O Lord Un-less Thou bleas-est me. E-

-lec-tri-fy and mag-ne-tize Each cham-ber of my heart To

body mine impart Full health and sal-va-tion Now and for ever-more. E-

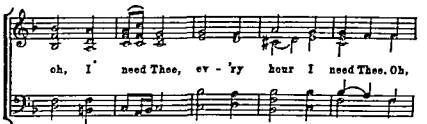
I Need Thee Every Hour




I need Thee ev-'ry hour, most gra - ci - ous Lord. No



ten - der love like Thine can peace af - ford. I need Thee,

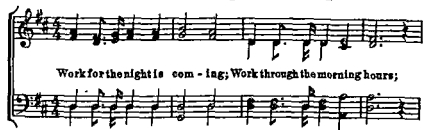


oh, I need Thee, ev - 'ry hour I need Thee. Oh,



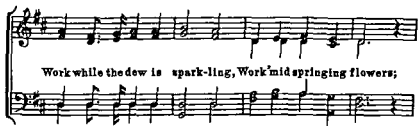
bless me now, my Sa - vour! I come to Thee.

Work for the Night is Coming



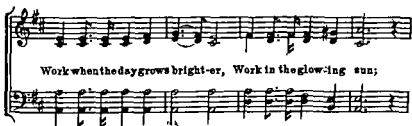
Work for the night is com - ing; Work through the morning hours;

The first system of musical notation for the song. It consists of a treble and bass staff joined by a brace on the left. The key signature has two sharps (F# and C#), and the time signature is 4/4. The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics are centered between the two staves.



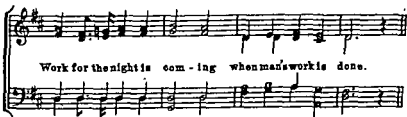
Work while the dew is spark - ling, Work 'mid springing flowers;

The second system of musical notation, continuing the melody and accompaniment from the first system. The lyrics are centered between the staves.



Work when the day grows bright - er, Work in the glow - ing sun;

The third system of musical notation, continuing the melody and accompaniment. The lyrics are centered between the staves.



Work for the night is com - ing when man's work is done.

The fourth and final system of musical notation on the page. It concludes the melody and accompaniment. The lyrics are centered between the staves.

I will guide Thee

I will guide Thee; I will guide Thee; I will guide Thee with mine eyes;

The musical score for 'I will guide Thee' is written for voice and piano. The key signature has one flat (B-flat), and the time signature is 4/4. The melody is in the treble clef, and the piano accompaniment is in the bass clef. The lyrics are: 'I will guide Thee; I will guide Thee; I will guide Thee with mine eyes;'

All the way from earth to heav-en I will guide Thee with mine eye.

The second system of the musical score continues the melody and accompaniment. The lyrics are: 'All the way from earth to heav-en I will guide Thee with mine eye.'

It is Springtime

It is spring-time, it is spring-time, it is springtime in my

The musical score for 'It is Springtime' is written for voice and piano. The key signature has two sharps (F# and C#), and the time signature is 4/4. The melody is in the treble clef, and the piano accompaniment is in the bass clef. The lyrics are: 'It is spring-time, it is spring-time, it is springtime in my'

heart. It is springtime, it is springtime, it is springtime in my heart.

The second system of the musical score continues the melody and accompaniment. The lyrics are: 'heart. It is springtime, it is springtime, it is springtime in my heart.'

Oh, The Sorrow

O. Z. HANISH

Oh, the sor-row when we tar-ry Oh, what need-less pain we

bear, All be-cause we do not car-ry ev'-ry thing to God in prayer.

The Strife is O'er

1. The strife is o'er, The bat-tle is done, The vic-to-ry, of life is won,
2. Death where's thy sting? Hell where's thy toll, Free from the law is body and soul,

And now our tri-umph has be-gun! Al-le-lu - ja! Al - le - lu - ja!
Sal - va - tion gain'd, Heav'n now is our goal!

O How Swiftly

O. Z. A. HANISH

O. Z. A. HANISH

Ohowswiftlytimedoespass Godal-lot-ted un - to us Whatat
 night - to death is doomed, At early morning sweetly bloom'd ah sweetly
 bloom'd, What at night - to death is doomed, At early morning sweetly bloom'd.

The musical score for "O How Swiftly" is written in 4/4 time with a key signature of one sharp (F#). It consists of three systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are written below the vocal line.

Tell Me The Old, Old Story

Tell me the old, old sto - ry, tell me the old, old sto - ry,
 tell me the old, old sto - ry of unseen things a - bove!

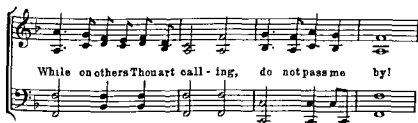
The musical score for "Tell Me The Old, Old Story" is written in 4/4 time with a key signature of one sharp (F#). It consists of two systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are written below the vocal line.

Pass Me Not, O Gentle Saviour



Pass me not, O gen-tle Sa - viour, hear my hum-ble cry

The first system of the musical score is in G major, 4/4 time. The treble staff features a melody of eighth and sixteenth notes, while the bass staff provides a simple harmonic accompaniment of quarter notes.



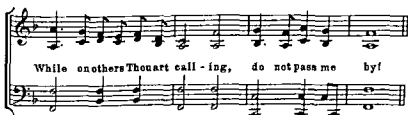
While on others Thou art call - ing, do not pass me by!

The second system continues the melody and accompaniment. The treble staff has a repeat sign at the end of the first measure, and the bass staff has a repeat sign at the end of the first measure.



Sa - viour, Sa - viour, hear my hum-ble cry:

The third system features a more complex treble staff melody with some sixteenth-note runs. The bass staff continues with a steady accompaniment.



While on others Thou art call - ing, do not pass me by!

The fourth system concludes the piece with a final cadence in both staves. The treble staff ends with a whole note chord, and the bass staff ends with a whole note chord.

The Old Ships are Moving

The old ships are moving, are moving, are moving, the old ships are moving are

moving a-long, moving a-long, moving a-long *Fine* The

p *pp* *Fine*

There is Sunshine in my heart

O. Z. HANISH

There is sun - shine, blessed sun - shine, There is

sunshine in my heart to - day. There is sun - shine, blessed

sun - shine, There is sun - shine in my heart.

While the Days are going by

There are lone-ly hearts to cherish, — While the days are going
There are wea-ry souls who perish, — While the days are going

by:} If a smile we can re-new, As our journey we pur-sue, Oh, the
by:}

good we all may do, While the days are go-ing by!

REFRAIN
Go-ing by! Go-ing by! Go-ing by! Go-ing
Go-ing by! Go-ing by! Go-ing by!

by!
Go-ing by! Oh, the good we all may do, While the days are go-ing by!

Oh Happy Day

Oh happy day that fixed my choice, oh happy

day, day full of joys! I have been taught to watch and

pray and be re-joic - ing day by day. Happy

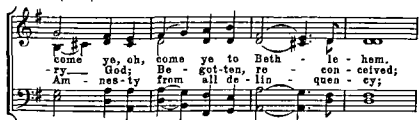
day, happy day, when all my sor-row fled a - way.

Oh, Come, All Ye Faithful

Nativity adeste Fideles



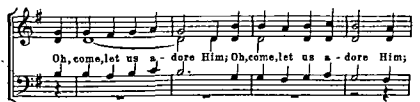
1. Oh, come, all ye faith-ful, joy-ful and tri-umph-ant, oh,
 2. God of God; Light of Light ve-
 3. Christ's Second Com-ing; To the world pro-claim-ing.



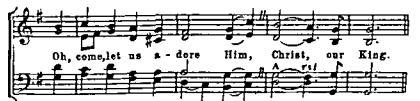
come ye, oh, come ye to Beth-le-hem.
 -ry God; Be-got-ten, re-con-ceived;
 Am-nes-ty from all de-lin-quen-cy;



Come and a-dore Him Born the King of An-gels.
 Al-pha-O-me-ga; Now re-in-car-nat-ed;
 In our heart's cham-ber, Christ has made His man-ger.

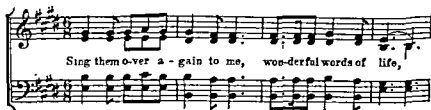


Oh, come, let us a-dore Him; Oh, come, let us a-dore Him;

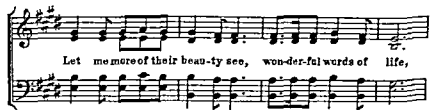


Oh, come, let us a-dore Him, Christ, our King.

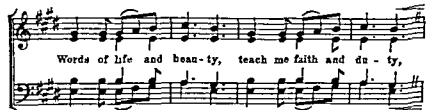
Wonderful Words of Life



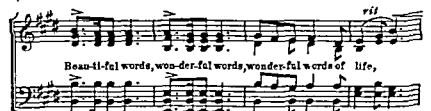
Sing them o-ver a - gain to me, won-der-fal words of life,



Let me more of their beau-ty see, won-der-fal words of life,



Words of life and beau-ty, teach me faith and du - ty,



Beau-ti-fal words, won-der-fal words, won-der-fal words of life,



Beau-ti-fal words, won-der-fal words, won-der-fal words of life.

Whatever The Way

O. Z. HANISH

O. Z. HANISH

What-ev-er the way that my Lord shall di-rect me, I'll
fol-low His bid-ding I'll trust in His lead-ing, He
leads me to re-gions of heav-en-ly joy.

The musical score is written for voice and piano. It features a treble and bass staff. The key signature is one sharp (F#) and the time signature is 3/4. The melody is simple and hymn-like, with lyrics written below the notes. There are some performance markings like 'rit.' (ritardando) and 'sf.' (sforzando) above the notes.

When a Wanderer Returns

There is joy, there is joy, when a
wan-der-er, a wan-der-er re-tur-ns! — -turns!

The musical score is written for voice and piano. It features a treble and bass staff. The key signature is one sharp (F#) and the time signature is 3/4. The melody is simple and hymn-like, with lyrics written below the notes. There are some performance markings like 'sf.' (sforzando) and 'rit.' (ritardando) above the notes. The score ends with a double bar line and a repeat sign.

Shall We Meet Beyond The River

Shall we meet be-yond the ri - - ver, the

The first system of the song features a treble and bass staff in G major (one sharp) and common time. The melody is simple, with the lyrics 'Shall we meet be-yond the ri - - ver, the' written below the treble staff.

beau-ti-ful, the beau-ti-ful ri - ver! Shall we meet beyond the

The second system continues the melody. The lyrics 'beau-ti-ful, the beau-ti-ful ri - ver! Shall we meet beyond the' are written below the treble staff. The music includes some triplets and a more active bass line.

ri - ver, where loved ones are wait - ing for me.

The third system concludes the song. The lyrics 'ri - ver, where loved ones are wait - ing for me.' are written below the treble staff. The melody ends with a final cadence.

. Rhythmic Breathing Melody

The first system of the 'Rhythmic Breathing Melody' exercise consists of a treble and bass staff in common time. It features a continuous, rhythmic pattern of eighth and sixteenth notes, designed for breath control.

The second system continues the 'Rhythmic Breathing Melody' exercise. It maintains the same rhythmic pattern as the first system, providing further practice for the student.

Dare to be a Daniel

Dare to be a Dan - iel, Dare to stand a - lone;

This system features a treble and bass staff in 4/4 time. The melody in the treble staff begins with a quarter rest, followed by eighth and quarter notes. The bass staff provides a simple harmonic accompaniment with quarter notes.

Dare to have a purpose true, And dare to make it known.

rit.

This system continues the melody and accompaniment. The treble staff includes a *rit.* (ritardando) marking above the final measure. The bass staff continues with quarter notes.

CHORUS *a tempo*

Dare to be a Dan - iel, Dare to stand a - lone;

The chorus begins with the same melody and accompaniment as the first system, marked *a tempo*.

Dare to have a pur-posed true, And dare to make it known.

rit.

This system concludes the chorus with the same melody and accompaniment, marked *rit.* (ritardando) above the final measure.

Abide with Me

A - bidewith me, fast falls the ev-en - tide;

The first system of musical notation for the song 'Abide with Me'. It consists of a treble and a bass staff joined by a brace on the left. The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics 'A - bidewith me, fast falls the ev-en - tide;' are centered between the two staves.

The dark-ness deep-ens, Lord with me a - bidel

The second system of musical notation. It continues the melody and bass line from the first system. The lyrics 'The dark-ness deep-ens, Lord with me a - bidel' are centered between the staves.

When oth-er help - ers fail, and com-forts flee,

The third system of musical notation. The melody and bass line continue. The lyrics 'When oth-er help - ers fail, and com-forts flee,' are centered between the staves.

Help of the help-less, O, a - bidewith me.

The fourth and final system of musical notation on this page. It concludes the phrase with a double bar line. The lyrics 'Help of the help-less, O, a - bidewith me.' are centered between the staves.

O, How Joyful

O.Z. HANISH

O, how joyful, O, how happy, That on this day we meet again, That

on this day we meet again, Into the eyes of one another gazing, Our

hearts with joy are over-flowing O what great luck, a master stroke, That

on this day we meet a - gain, That on this day we meet a - gain.

Ainyahita's Prayer

(from Pearl No 13.)

GUSTAV BORCHERS

Op 34.1

Andante con moto
sing with feeling

Max-da, Thee I o-ver laud: E-ver-more Thou art my

God. When life's sha-dows o'er me sweep, Then Thy

love comes to my thought, (Piano only)
foco rit ff a tempo risen.

- | | |
|--|---|
| 2. Thou who art the lead to all,
Quickening this terrestrial ball,
Giving life to all that sleep,
Saviour dear to all who fall. | 4. Nothing can I ask of Thee,
As Thy Love flows e'en for me;
Earth is full of milk and food,
Making life so full and free. |
| 3. In this grand celestial space,
Where the planets vie and race,
Thou hast called me from the deep,
Just to bask in light and grace. | 5. Mazda, bear my humble cry,
Recognise my sob and sigh;
But for Thee my heart shall beat,
Never let sweet memory die. |
| 6. Even I shall in this birth,
Evermore reclaim the Earth;
Unto Thee a dwelling-place,
To Associates a hearth. | |

Nearer My God To Thee

By J. B. DYKES



- 1 NEARER, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!
- 2 Though, like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee!
- 3 There let the way appear
Steps unto heaven,
All that Thou send'st to me
In mercy given,

Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee!

- 4 Then, with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Bethel I'll raise,
So by my woes to be
Nearer, my God, to Thee,
Nearer to Thee!
- 5 Or if on joyful wing
Cleaving the sky,
Sun, moon, and stars forgot,
Upwards I fly,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

Invocations

by

Dr. Otoman Zar-Adusht Ha'nish

Invocation

I

O Bliss Divine, Thou that roamest throughout
Zarvan Akarana,

Essence of Life,
Bearer of Light,

Who enkindlest the fire of Love and nourishest
Wisdom in the hearts of all mankind,

Thou alone art the goal,
Thy name be ever intoned

May Thy Light forever manifest through the
realms of existence,

As it is real within the bosom of Thy incompre-
hensible centre,

The Will of Thy Being shall ever arise within
our thought,

That our actions may ever conform to Thy
design.

We are pleased to partake of the bread of heaven
daily,

And our desires shall ever be concentrated upon
the grandeur of self-reliance

Against darkness let the light of Thy divine
consciousness reflect, that we may feel its
presence within our being,

For Thy promise is, that upon paths of delight
and pleasure we shall wander throughout all
life cycles

Unto Thee we acknowledge power, glory, radi-
ance, beauty, sublimity, and life divine, even
unto Eternity

Thus be it in the name of Om and Na
And unto this end let all things prosper.

Inbocation

II

Thou Holy One, Who art the centre of my very being, Who penetrates the very essence of my composite existence,

I adore Thee. .

I acknowledge Thy divine presence within me,
Breathe, O breathe into me the Breath of Life,
That I may realize the living soul of my being,
And recognize the powers latent within the bosom of my deepest thought.

With every step may I learn to understand myself,

And with every indrawn breath recognize the perfection of individuality.

With every outgoing breath, I shall become purer, until I be like the presence of light divine;

Yea, even like the sun that shines in the heavens of the universe sublime.

I am in nature—and to be harmonious with it, and to realize the grandeur of Oneness in all things shall be my innermost desire.

Come peace and understanding, and shed light upon my path,

That I may no longer err in darkness,
But forever live in the light of understanding and truth.

Thus be it in the name of the Everlasting.
And unto this end let all things prosper.

Invocation

III

O Ineffable, Thou realm of thought, word and deed; *substance of all, in all and through all*,
Everacting, luminous radiance Divine which giveth expression to the soul's desire, which hath no depth nor height,

Immeasurable Perfection,

Give grace, give power, give peace.

Life Eternal, who but a soul awakening comprehends Thee !

Human language is too weak, too poor, to express
Thy magnificent greatness

Not words, but acts and deeds of consciousness
can give expression of the presence of Thy
Divine Being.

The attributes of divinity are ever before us in the manifestation of Thy being, and virtues, the garments of the soul, ever lead us through the Valley of Presentation.

Let the gentle spirit now emanating from thought
Divine lead henceforth our actions into paths of perfection.

Let usefulness be our glory, good deeds our praise, justice our honour, throughout all Life Cycles.

Be it so. And unto this end let all things prosper.

Invocation

IV

Oh, Nameless One, Who alone art supreme and an object of adoration and praise, be Thou ever consciously near us.

Master Infinite, it is Thou Who hast ordained that as the day succeeds the night, one tide a tide, and race a race, through eternity, so man will manifest on the endless planes of progression.

As he casts off this collective form, which will be consumed by the virtues of its own elements, so will the spirit phenomenon be disintegrated by its own elements; and with each new manifestation will retain its former experiences.

All individual is eternal,

And the experiences of former manifestations become the companions to the latter through all the planes of consciousness,

While the career of the life of the individual shall determine its spiritual affiliations;

For if on an inferior plane, then shall its companions be likened unto beasts and reptiles.

All life has its spiritual counterpart in the invisible. Therefore, not only has man immortal nature, but likewise the lower order of animal existence.

Hence the universal law : "Thou shalt not kill,"

And they are the true children of Ah-Brahm who transgress not this divine institution.

So be it. And unto this end let all things prosper.

Invocation

V

God alone is my teacher,
For no one shall take upon himself the honour
of being a teacher.
Yea, even my shepherd is He, the Father of all
things, animate and inanimate.
Honour be to Thee, inexhaustible Majesty !
Conscious of Thee as the dwelling place and the
habitation of manifestation, I shall no longer
be in want
Yea, Thou makest me lie down in green pastures
of superabundance.
Thou leadest me in spirit of truth beside the still
waters of rejuvenation ,
Even my soul, wounded by the accumulated
superstitions, Thou restorest to its state of
felicity.
For Thy name's sake, and the sake of Thy
promises, Thou leadest me on into paths of
righteousness
Yea, and though I tear myself loose from Thy
divine presence
And walk through the valley of the shadow of
death,
I need fear no evil, for Thou wilt follow me and
be ever near me ;
Thy rod of the law of application of justice, and
Thy staff of grace are comfort unto me.

Even in the presence of misunderstanding and unworthiness

Thou art kind to spread a table before me

And bringest forth an abundance of delicious vegetation and growth.

With the oil of Wisdom Thou anointest my head that I might comprehend the inexhaustible, the Celestial.

My cup runneth over with the amazing splendour of Thy might.

Goodness and mercy shall follow me all the days of my life.

I am not homeless, for in the house of my Lord I shall dwell forever.

And to His dominion there is no end. Be it so.

And to this end let all things prosper.

Invocation

VI

O, Being Infinite, Thou Who dwellest within the innermost of our being,

Evolve through the states of consciousness Thy divine light before our vision; for darkness, wrongs, agony, misconception, pain and sorrow surround us, where we feel not the eternal right of Thy divine wisdom.

Thou shinest in the skies like an everlasting sun sublime,

Removing the mists that cloud our eyes and givest us glimpses of that veiled glory, the sweet paradise we would attain

Despite our narrowness and bigotry, our greed and sensuality, our selfishness and strife, we feel in our inmost soul rays of the truth divine,

And attain to life eternal by the absolution from all materiality through our obedience to that law divine which is the guide unto ourself.

We acknowledge that our wayward feet only too often were set in paths of blood

That we have denied the truth, have forgotten the precepts of nature and nature's God, yet it was in moments of forgetfulness, in our anxiety, our struggle to win

To reach out into the paths of gratification, because of our inability to understand the beauties of life

It is now past, and according to the promises of justice, "Thy sins shall be remembered no more."

We may enjoy the presence of divine consciousness and wander upon the upward paths of right conduct.

O, Thought Sublime,

Breathe upon this mind of mine that I may ever inhale the sweet perfume of the saviour liberty, the life of men.

It breaks the bonds of captives' chains; it loosens the fetters of the brain, and sets the higher nature free,

And my soul shall on this bright morn yet conceive perfect freedom in all things.

Give power, sweet sounds of angels from the heights of the throne sublime, to break away from cruel dogmas and cold creeds, from unjust laws and authoritative institutions;

Thus illuminating the world with the beauteous gospel of liberty.

The individualized religion of humanity, science and art unitized, and philosophy and sociology harmonized;

Filling all with love, not hatred; with peace, not strife; with happiness, not wealth.

Be it so. And to this end let all things prosper.

Invocation

VII

I behold, O Thought Divine, within Thy frame,
all beings and things expressed of every kind.

I see Thee manifested upon all sides, of infinite
forms.

Even in Me

I see Thee crowned with a diadem of dazzling
splendour difficult to behold,

Shining in every direction with light immeasur-
able like the burning fire of the glowing sun,

And were it not for the variation in manifestation,
nothing could exist in the presence of Thy
involution.

Thou art the supreme, inexhaustible being, the
end of endeavour and struggle, inconceivable,
indestructible, changeless,

The Supreme of the universe, the never-failing
guardian of man, who is law eternal unto
himself.

Yea, I esteem Thee

The world is filled with fear at seeing Thee thus
marvellously constructed,

And falls before Thee into destructibility by
virtue of its own terror.

Of the assemblage of the gods and those sitting
in authority, when fear befalleth them they
flee to Thee for refuge.

And with joined hands sing forth Thy praises
while the hosts of the great sages, saints,
prophets, and saviours

Hail Thee for mercy for their fellow beings and
glorify Thee with most excellent hymns.

Even the redeemers of nations, tongues and
tribes, all stand in awe, gazing upon Thy
majesty, and are amazed.

Yet unto me Thou revealest Thy divine presence
in simplicity, and also revealest the grandest
of all lessons,

That I am one with Thee.

O, Thought Divine, Thought Ineffable, Thought
Incomprehensible,

In Thee I live and breathe and dwell, even to
Thy throne of divinity I reach, for in Thy
presence who am I but Thee?

Thus be it.

And unto this end let all things prosper.

Invocation

VIII

Thou Who alone art time matured, with all the
senses of the world manifested,

I behold Thy wondrous works.

In my feebleness there are moments when I cannot comprehend Thy works,

And because of limitation in the memories of
expressions,

I feel as if seeking for Thee, the Primeval One,
Thinking myself in this ocean of drifting idealities
as being lost

But how could I be lost when everything that is
manifests itself through the Primeval One?

Sought by the energies that have not yet found
their innermost consciousness of reality,

But are still drifting about in the determination
of their centre,

Thou involvest and swallowest all these creatures
from every side,

Licking them, as it were, with Thy flaming lips
And again Thou evolvest and formest simultaneously
all the universe with Thy splendour.

As the rapid streams of full-flowing rivers roll
on to meet the ocean,

As the troops of insects, carried away by strong
impulses, find death in the fire,

Even so do all beings in the realm of existence
with swelling force pour into Thy Presence for
the destruction of their personalities,

Beholding not that Thou art Life

Reveal daily unto my sense-condition Thy Presence Supreme,
That I may even in this abode recognize the efficacy of sacrifice,
And learn even from the lily of the field, which complains not when the ranker growths of vegetation spring up and choke it;
No, but willingly giving up its beauty and fragrance,
Thereby causing the inferior to yield in turn unto another,
And forever beautifying and elevating the vegetable kingdom by the gift of itself.
Thus in all life with the unsightly we are to yield to the beautiful;
The sensuous takes on the spiritual, the useless becomes useful,
The unreal reveals the real, and the higher nature guides the lower.
That the two may ever recognize harmony in the oneness of all variation;
So will peace come to all souls.
From the tides of the ocean, forever following each other with violence,
And lashing themselves to pieces upon the shores of time,
I realize this beautiful lesson of life, that in like manner
Our material tide of greed and avarice,
Ever intending to destroy the very foundation of our nature,

Will dash into fragments before our higher
thoughts and aspirations.

But as the ocean after a tempest is blessed with
a calm,

So unto each soul after the storm of ignorance,
When purified through the water, fire, and blood
of time,

There follows the blessing of peace in the gar-
ment of the sun-clothed day,

To which no mortal tongue can give expression.

And that calm is stronger than the tempest,

That peace mightier than the sword,

While Love, the highest of attributes, is the
breath of things.

May Thy dominion come, oh, sweet hour of
Peace,

For in Thee dwells Bliss Absolute Be it so.

And unto this end let all things prosper

Invocation

IX

Breathe out, Breathe out, O Saviour of Liberty,
The beauteous gospel of liberty upon all minds,
That with understanding we may breathe in
intelligence born without fear, nursed without
favour,

A free distributor of knowledge to all men.

At times that sense of duality still clings to my
form as if a reality.

Until the sun rises within my soul and sheds its
rays gorgeously into my deluded manifestation,
Revealing repeatedly, like the sunbeams unto the
dawn,

That the light exists everlastingly,

That I am one in Thee and Thou in me—
inseparable.

Rise, yea, rise to the very zenith of under-
standing,

That humanity may awaken to a fuller concep-
tion of what it means to be mentally and
physically free,

To bring forth from out of our innermost the
Saviour of Liberty,

Born again for man, conceived by the Virgin of
pure mind and undefiled,

To proclaim the message of a country free.

And may that blessed name of Liberty

Take flight through the world upon that celestial
morn

And lead us to our birthright, which gives a
heritage to all,
As the hour of midnight, the end of oppression,
draws near,
May I be ready to carefully collect every crumb
of past uselessness
And whirl them into the furnace of the mind,
And consume them by the fire that burns by love
divine. Standing alone upon my feet, it
dawns upon me, that in looking backward,
I must take heed of the past, and remem-
ber it no more,
For it holds nothing for me
But the mouldering of dead bones of untimely
remembrances
I am to welcome the day of Liberty
And give praise each day after the manner of the
All Loving.
And thus through life express the purpose of
manifestation,
Recognizing the rights of my brother,
Who like unto myself is the reflection of the
Self-same Radiance.
No longer shall I hide my light of understanding
under a bushel,
But fearlessly shed broadcast the ideas of justice
To brighten the paths of others,
Recognizing their rights to do the same,
That their lamps that yet burn dimly may be
turned higher,

And give praise and glory unto Thee Who
illuminates the world of worlds.

Already the message of this gospel is being felt,
as it moves upon the depths of ignorance and
oppression,

And it is being breathed by all that breathe the
breath of life,

Permeating the veins of all with hope, truth,
peace,

Until Love shall reign.

Thus Liberty alone will be the incentive, leading
the intellectual armies of love, which are the
only true missionaries of the world born of
good endeavour.

* Hasten the day, reveal the hour, I come to Thee.

Be it so.

And unto this end let all things prosper.

Invocation

X

Hallowed be Thy name, O Spirit of Love,
The greatest of all sacred attributes,
Who but a soul awakening to realms of consciousness can understand Thee?

For with Thee comes the offering up of the
useless or dead

Unto the useful or the living.

*In the same manner as the night is offered up
unto the day*

And in turn the day unto the night,
The summer unto the winter and the winter unto
the summer,

As the wind lifts itself from one sphere unto
another, yet the sphere whence it came misses
it not,

For it has gone forth as thoughts to return unto
me in new garments of purity,

And, always remembering the grand opportunities
and the possibilities,

Peace shall dwell within the doors of him who
loves liberty.

Listen, O my soul, to the voice of the three holy
children—Thought, Word, and Deed—that
speaks in tones of unmistaken certainty.

Remember the fatherless, the widowed, the
afflicted, the downtrodden, the outcasts, the
oppressed, the lowly, the poor and those in
wealth; they have the same right to life as
thou hast,

As all mankind are of equal value when they breathe for the first time on earth, and are of like value when they breathe out their last breath into domains of dissolution.

From the first to the last, the moments of life belong to him who conceals the preceding existences, and reveals the future as in a cloud, A cloud which may be lifted even in time being by the will of him who follows in the paths that eventually lead to self-illumination.

Thus let thy accumulated wealth which has centred before thee,

Conditionally and unconditionally,

Flow from thy hands as from the bountiful river of plenty,

Giving not from thine own or thyself,

But from that great cause from which thou didst receive.

Thy deeds of impartiality, justice and love will not be rewarded unto thee in the specie of any earthly realm, but in the consciousness of that peace which is priceless and above all human valuation. As spirit, soul and body are one and the same to the Holy One, declaring the beginning and ending of all things, always distributing through the law of harmony with the same impartial hands its most holy gifts, so are all that breathe but one and the same in the sight of him whose God is Love, and who-soever abideth in that truth abideth in God and God in him, yea, even unto life everlasting, and to His dominion there is no end. Each

season brings forth its kind each day, and utters its own speech without the shadow of a desire for reward. Let this be the great lesson of the dual sense of existence, first manifesting universal selfishness—everything existing for itself in its drifting condition of yet unborn elements—until it emerges into the spirit of universal love, and by virtue of its unified harmony brings forth into reality the divine child of universal progression. Hark ! hark ! O soul, to the voice of wisdom, and learn to master the great attributes of love, which is the breath that awakens to paths of eternal progression. Be it so.

Unto this end let all things prosper.

Invocation

XI

To whom shall I give thanks,
To whom shall I turn and look up,
When Bliss Absolute, when Light Immeasurable,
is manifest in even me?

Then even I present through Myself the divine
majesty, and am in thought not yet able to
sense the Ego which is seated in the hearts of
all mankind, and which is the beginning, the
middle, and the end of all things!

My delusion has been dispersed by the revelation
of the words that have been spoken by that
still small voice inconceivable by sense alone,
And which has become plain for my soul's peace
as I unfold my nature to realms untold.

Faintly at first, then clearer and clearer my
vision, my sight, until I behold the mystery of
spirit, the inexhaustible majesty, the indescrib-
able Self

Of the waters of Immortality I drink.

For long I had been thirsting after righteousness,
and released from sorrow and pain, birth and
death, poverty and old age, I glory in the
embodiment of Self-Illumination, beyond even
goodness, action, indifference.

By divine power my delusion is destroyed, and
once more I am collected to that state which
falls not,

Free from fear and doubt, I am firm, and will
act according to the bidding of thought divine,
which ever leads me, if I but follow. Be it so.

Unto thus end let all things prosper.

If I know then what my duty, if I know what I
must do,
If I know then my position, know of things I
must undo,
If I know what e'er befalls me, that I am stead-
fast to the end,
If I know that God, all loving, called me to Him
not in vain,
If I know wrong perpetrated, that I never will
uphold,
If I know it must be righted—even though
through death I go,
If I know to me 'tis given, to consider all things
good,
*If I know that any labour gives me ample liveli-
hood,*
If I know it an honour to 'produce, to work,
create,
If I know I owe my duty to myself, to love, not
hate,
Then I shall gain satisfaction, then in peace on
earth I'll dwell.
Then I'll hear the sweetest music, although but
the ringing of a bell.
Then this world will grow sublimer, as I more
closely to it draw.
Then I shall enjoy the pleasures that in dreams
my mind foresaw.
Then with eyes of open candour, even into suns
I'll look.
Then the universe before me shall be open like a
book.
Then no sorrow, no more trials, nor temptations
I'll endure,
For the Old will all be vanished;
Heaven and Earth be always New.

Salutations

by

Dr. Otoman Zar-Adusht Ha'nish

Salutation

I

In the name of the Supreme who dwelleth in the hearts of all mankind, and in all things animate and inanimate, Salutation and Greeting

II

In the name of the Sun-clothed Mazda, permeating all Zarvan Akarana and the All-breathing Oneness within the consciousness of Life, Peace with all, Greeting unto All.

III

To him who loves purity, order, perseverance and self-reliance, let there be peace, comfort, relief and joy eternal.

IV

Grace and peace from the realms of consciousness be unto all, consolation and comfort, ever abounding through nature, hover over, and the light of understanding be always before us. Greeting.

V

To hearts with light of love illumined well,
unvexed by hopes of heaven or fears of hell,
Salutation and Greeting.

VI

In the name of peace eternal and the welfare of
all mankind, Salutation and Greeting.

VII

With that peace which passes all understanding
of man, Salutation and Greeting.

VIII

In the name of Truth, Peace and Liberty,
Salutation and Greeting.

IX

In the name of the Gates of the East merging
into the Gates of the West, Salutation and
Greeting.

X

From the land of early rise and the valleys where
eternal roses bloom, Salutation and Greeting.

XI

From the land of early Springtime, whence the
north wind wafts fragrance of flowers divine,
filling thy senses with its inspiring sweetness,
Salutation and Greeting.

XII

Salutation and Greeting to All.

Mazdaznan Confession

Mazdaznan Confession

I am a Mazdaznan who worships but one God, who is in me and I am in Him

I recognize all things throughout time and space with their diverse causations to be the result of Infinite Thought.

I acknowledge all things in matter to be the means to an end and not the end of the intelligence of God.

I realize matter to be the result of the operations of God's intelligence through substance co-existent with intelligence through Infinite Thought

I see in the countenance of man the male creative principle of God the Father, and in the woman I recognize the procreative female principle of God the Mother, and in the child I realize the perpetuative principle of destiny as Our Saviour through life, and add that these three images of God constitute the one Holy Family, reproduced and multiplied unto the greater Family of God and the Congregation of Gods with its endless chain of associations

I confess all the painful in matter to be the result of obstinacy on the part of substance through its processes of creations and evolutions, dechning to yield to the peaceful operations of intelligence, thus introducing repulsion and impelling resistance.

I hold that all misunderstanding through the processes of creation and evolution is to be eliminated through the application of the higher intelligence, and that for this reason man must take up his work where the Spirit of God left it to our care.

I join the sentiments of our Blessed Mother as expressed through the ideal of Ainyahita, that *I am 'here upon this earth to reclaim the earth, to turn the deserts into a paradise, a paradise most suitable unto God and His Associates to dwell therein* (page 274).

I declare with Our Father of the pure faith through the reality of His Holy One, Zarathushtra, to stand for *Good Thought, Good Word, Good Deed* (page 275).

I agree with the saving power of the sonship of God through the incarnation of Christ in His command, *Love thy neighbour as thyself* (page 276).

I confide in the power of God. I shall set aside the useless and hold to the good. By the direction of perfect wisdom I shall choose the better part.

I deny the bonds of ancestral relation through sickness, sin and sorrow and sever myself from the prenatal influence of inherited tendencies, and herewith annul association with evil, error and illusion.

I shall no longer recall to my mind my offences nor the offences of forefathers, but exercise all the attributes and endowments of my birthright which come to me through the blessings of Mazda, without measure and abundantly, that I may thus verify the words of God, *I shall remember their sins no more*, and continue to bear in mind, *What man soweth that he shall reap*.

I shall follow the still small voice of Spynenta Mainyus in all its directions as coming from the realm of God, that by right living I may always demonstrate the full Truth through the health of the body and most ably perform my duty in a spirit of obedience; prove the power of mind through reason, logic, consideration, discrimination and

deduction; have assurance of soul communion, comfort in spirit and the joys of life everlasting

I shall conduct my life in a way that the knife shall never need to be resorted to and herbal medicines shall never need to pass my lips, but in their stead holy spells through the formulas of invocations and prayers, exemplify the perfect life in God on earth

I shall ever laud creation and through the objects thereof worship the Lord God Mazda, and in all things of Nature, whether great or small the creature, behold the face of my Creator (page 276).

With mine eyes lifted beyond the mountain-tops and my heart fixed by the burning fire of love, I shall daily join in harmonious accord the prayer of the faithful worshippers; the prayer thrice spoken distinctly and with the presence of mind fixed upon the meaning of every word; the prayer that heals the body and assures tranquillity to the mind; the prayer that gives solace to the soul and whispers to the spirit Peace, the prayer breathed in tuneful measure with fervour, zeal, and the spirit of assurance, on *one single expiration*

May Mazda be rejoiced and His Associates continue to be victorious May obstinacy in this home be destroyed through the Virtue of Obedience, discord by Peace, avarice by Generosity, vanity by Wisdom, false witness by Truthfulness, that the Immortals may long bless it with maintenance and friendly help; never the splendour of Prosperity or Progeny be distinguished, that we may shine with purity and see Thee face to face, O Mazda, attaining attributes leading unto worlds without end May Peace come to one and all, and may there be given to this country purity, dominion, profit, majesty and splendour This is my wish. Be it so.

Mazdaznan Affirmation

Mazdaznan Affirmation

I am all in One individually and one in All collectively;
I am present individually and omni-present collectively;
I am knowing individually and omni-scient collectively;
I am potent individually and omni-potent collectively;

All is of God and God is All! (page 277)

Individually I am in part, collectively I am the Whole;
Individually I am Di-verse, collectively I am Uni-verse;
Individually I am Limited, collectively I am Unlimited;
Individually I am Begotten, collectively I Beget

God is Love and God is Peace, (page 277)

God is Joy, God gives Release.

God is Health; that health is mine

God gives wealth, a wealth divine

All God's attributes surround me;

In that God I safely dwell;

God within, above, around me;

God is mine and all is well.

God is Breath, gives Life and Brightness;

God alone reveals the Right

All I know is God and Goodness,

In His Name I conquer Might

By Nature I am a Child of the Earth;

In Spirit I am an Associate of God,

I am the heir and joint heir of God;

And I have a portion and part in the Earth,

For the Earth is the Lord's and the fulness thereof

I am at Peace, I am at Peace with God; (page 278)

I am at Peace with Man, I am at Peace with Self

I am a Mazdaznan and I recognize the Eternal Designs in
Good Thought, Good Word, Good Deed.

Hu-mata, Hu-hata, Hu-varashta (p 278)

There is no end to matter, There is no end to Space (p 279)

There is but Good and Better, There is no end to Grace

Man is God's Revelation From out of Substance born,

And Life is Inspiration From out of God re-born

The Will of the Lord is the Law of Holiness

Yat-ha A-hu, Yat-ha A-hu, Yat-ha A-hu Va-i-ry-o (p 279)

Holiness is the Best of all Good.

A-shem Vo-hu, A-shem Vo-hu, A-shem A-shem Vo-hu.

(page 280)

Mazdaznan Prayers

REALIZATION (Spirit)

Open, O thou world-sustaining Sun, the entrance unto Truth, hidden by the vase of dazzling light.

Soften the radiation of thy illuminating splendours, that I may behold thy true being.

From the unreal lead me on to the real and unveil the magic illusions of the phenomenal worlds that I may see the path unto Realization. Amen.

CONTEMPLATION (Soul)

Remember that in body thine a God is dwelling there; Thy Temple from pollution free let it forever be.

Offend thou not thy God in thee, indulging in man's lusts; Moreover if tormenting self thou groanest foolishly,

God has descended just to see the world with eyes of thine, Then breathe on Him with senses pure, the Breath of sacrifice;

It's He in thee, that sees, feels, thinks, and speaks by day and night.

Be thus in all thou dost see, feel, think, speak—divinely bright.

ASSURANCE (pp 39 and 253)

Our Father who art in Peace, Intoned be Thy name;

Thy realm arise; Thy will incarnate upon the earth as in heaven.

This day impart Thy word, And remember not our offences,

That we may forget those who offend us. Through temptation guide us, And from error deliver us. Be it so.

RESTORATION (Physical)

By the five inflictions imposed upon Thee Thou most holy Zarathushtra, I invoke the leaves of healing from the realms of Mazda, To instil through the power of holy spells, Patience from Thy crown of thorns, Thy chastized body, The nailprints of Thy hands, The woundprints of Thy feet, And Thy bleeding side, That Purity may come to my heart and blood Unto perfect health of the skin and the body, And thus witness as a Zasta the Pure Religion of Mazda. Amen.

PRAYERS OF AINYAHITA

O Lord God Mazda, Thou art so great and yet so tender, so sublime and yet so humble, that I am put to shame in the presence of Thy boundless, compassionate love.

May my mind never entertain a thought to screen Thee from my sight; may never my lips utter words that veil Thee from my presence; may I never perform deeds that will cause Thee to be distant unto me May Thou ever be rejoiced and Thy associates continue to be victorious.

Permit me, even me, to add my humble sacrifice and a sacrifice worth being heard of, that through the performance of my duty in the spirit of Airyama I may be worthy of the association with the redeemers of the Covenant and be found trusting in all my agreements.

Be it so Amen

.

Thou most glorious Thought of Thought whom we adore as the Lord God Mazda, and leave it to Thee to determine the destiny of Infinite Designs, let the radiating rays of Thy divine splendour fall upon my composite being

May I, even I, just rising from out of the depths of creation, passing through the complications of evolutions too complex to fathom at an hour of awe and surprise, behold the frame that holds hidden Thy divine heart, and catch even if only a stray ray of Thy illumination.

May Thy light rays pass through my frame of inherited contradictions, to brighten every particle of my storm-tossed nature, that I may recognize and grasp Thy designs within the crude of Nature's phenomena, as well as in the finer forces of human kind

.

Each of the foregoing Formulas is to be spoken upon One Exhalation The first time in crescendo; second in forte; third in pianissimo Concentrate on the Breath and Word. Repeat daily.

Mazdaznan
Declaration of Freedom

Mazdaznan

Declaration of Freedom

1 Mazdaznan declares Universal Amnesty from Sickness, Sin and Sorrow, and announces Freedom of Choice through the Spirit of the Times, born of good behaviour, through our Saviour Liberty, in whom we trust, or—"As man thinketh so is he."

2 Mazdaznan declares the Source of Man to be the Ever-active Thought of Mazda in whom and through whom all things are equal.

3 Mazdaznan declares a just share of this world's goods to the extent of one's application of Individual Intelligence and the interest of timely investment during the Periods of Creation and the Process of Evolution measured by a Standard of Perfection, or—"What man soweth that he shall reap."

4 Mazdaznan declares that throughout Space moves the Ever-creative Thought of Mazda commanding Activity and Life, expressing the designs of intelligence through complex manifestations, verifying its limitlessness through the variety in matter.

5 Mazdaznan declares that the Existence of Matter, and its consequent Processes of Evolution through the four Dimensions of Space, depends upon our Mental Perception, recognizing in the Variation of Manifestation a Complex Whole, or—Monism in Panism and Panism in Polyism.

6 Mazdaznan declares to be the oldest and most comprehensive Educational System of Individual-Collective Thought, embracing as it does every Essential Truth embodied in the Aryan or Zend race, substantiated through

Ainyahita, revealed through Zarathushtra, approved and declared by Jesus, founded upon Genesis, and borne out by the Science of Evolution, revealing unto man his origin, purpose and destiny; offering solutions to the most complex problems of life; pointing out man's final perfection, the means whereof are founded upon experience and observation as guided by Intuition and Reason, God and Nature, so ingeniously systematized that it commands respect, whether devised by man or revealed by God.

7 Mazdaznan is organized from Eternity unto Eternity, and in revelations and literary wealth offers surprises equal to those of the growth of the seasons, keeping abreast with the demands and requirements of time.

8 Mazdaznan declares to be "The Eternal Religion that stands behind all other religions," revealing the tie that binds finite man to his Infinite God—Mazda.

9 Mazdaznan declares that: Thought is the incentive unto Manifestation, and wherever conscious of its Presence in the Realm of Spirit, Soul, Mind and Body, equalizing matters of the Elementary, Mineral, Vegetable and Animal in sum and substance, there Life reveals its potentialities of the Past and points with the Magic Finger of Destiny unto Man's ceaseless Possibilities in the Future for the Perfection of all things.

10 Mazdaznan declares the Supreme Intelligence to be in All Forms of Manifestation, animate and inanimate, and realizes in the hearts of all mankind the Altar of the Eternal Flames of Love emanating the Life of Mazda, who is "a God of the Living, and not a God of the dead."

11 Mazdaznan declares that God has manifested, is now manifest, and will continue to manifest; but "is neither limited to the form of a man, nor the form of a woman," for Space and Time abound with endless formation.

12 Mazdaznan declares that

- a) *Religion*, to be such, must prove by virtue of daily exercise the immanent knowledge, revealing the tie that binds finite Man to his Infinite God, the only Source of Life, Light and Love, unconditionally and freely imparted.
- b) *Philosophy*, to be of any value to the individual, must deal with questions of vital importance, meeting the requirements of time, proven by facts undeniable and harmonious with the planetary and universal laws.

c) *Science*, to be of benefit to humanity, needs to confine itself to Nature and Nature's Laws, proving by virtue of corresponding relation between the objects of life the Manifestation of Variety as a means to an end, considering the Processes of Creation and Evolution as ever changing but never ending

d) *Sociology* is to meet the requirements of time, showing by means of self-respect, right conduct, behaviour and the exercise of individual rights, the possibility of union and harmony in the blending of individual complexity unto altruistic collectivity, recognizing perfection in every sphere, phase and place, for the final redemption of man from the dual aspect of life lost in class-consciousness.

13 Mazdaznan declares that 'The greater the variety of ideas, and the farther-reaching the complexity of Thought entertained, the grander the sublimity of the forthcoming of the Divine Individuality in Man.

14 Mazdaznan declares that the Principle of Life contains the Solution as to the Problems of Life, and that the recognition of it corresponds with the degree of one's unfoldment and the application of one's attributes, in the results whereof no one but the individual poses as the principal factor

15 Mazdaznan declares that the Systems of Religion, philosophy, science and sociology are but means to an end and not the end of man's endeavour. Purely means to aid the invalid mind to gain a foretaste of Truth and to stimulate the Thought unto efforts leading to an understanding of the Truth, which Truth is Holier than the Holiest, and is latent in every individual, ready to be expressed through the collective state according to governing conditions

16 Mazdaznan is the Thought of Masters and the Master-Thought that masters all the things of destiny for our good here, now and forever.

17 Mazdaznan is a Message unto all mankind, irrespective as to creed, caste or colour, declaring the "Peace that surpasseth all understanding" and removes all misunderstanding.

18 Mazdaznan declares that in the recognition of Our Being not our denials alone, but the recognition and confession of the conditions and the environments, accumulated by ignorance through the process of Creation and Evolution,

will deliver us from bondage and unfold the golden rays of higher understanding.

19 Mazdaznan declares that man's entity is the Focalization of God's intelligence manifesting attributes of spirit, soul and mind, and recognizes in the body of man the Crystallization of substance, guided through uncountable processes of creations and evolutions, passing through the lower strata of matter as revealed in the elementary, mineral, vegetable and animal kingdoms, and lastly that of the form of man; the culminating point of all the intelligences and energies, celestial and terrestrial.

20 Mazdaznan declares that the key unto Wisdom lies in the Power of Breath obtained through diligent and religious practices of rhythmic Prayers and Songs *on the breath*, and the application of a scientific Faith which comes to us through the exercise of our talents, gifts, endowments and attributes in our daily walks of life, and our ability to cope with the demands of our time, which alone leads unto the solution of the most perplexing problems of life.

21 Mazdaznan declares with the thought of Our Blessed Ainyahita that each consecutive generation is the culmination not only of the preceding one as to matter and mind relative to lineage, recognizing in each and every man all the accomplishments of all the minds of man of preceding existences, and all ancestry since the world began, but, furthermore, takes for granted that the spirit of the fathers lives in their children as declared by Zarathushtra, having absolute faith in Jesus, who declared, that "even greater things than these ye shall do," and concludes that each and every man possesses the qualities, properties and propensities, physical, mental, spiritual and divine, of all the generations past, and that each man is the re-incarnation of all preceding accomplishments and attainments, simply awaiting opportunities suitable unto the application of these hidden talents. To enable man to redeem the qualities of past thought, framing them into manifestations of newer thought, Mazdaznan proposes the Only Infallible Plan of Salvation, assuring final redemption, and with it the realization of a perfect life here, now and forever.

22 Mazdaznan declares that the Infallible Plan of Salvation lies in the Application of Means of Purification leading unto Regeneration, with the first step essential unto Salva-

tion from Ancestral Ties through the efficacy of rhythmic Prayers and Songs breathed *on the breath*, the utterance of language whereof, guided by Thought, imparts Freedom to the dynamics of life, assuring more perfect and harmonious operations throughout the body and its corresponding factors, quickening the latent forces to renewed action, effecting restoration; filling the heretofore unclaimed tissues and energies with Galama, the centralizing Life principle, which when retained through increased organic operations induces a higher rate of consciousness and with it brings about the immaculate conception of man born again, and born of the spirit.

23 Mazdaznan declares its System of Breathing to be based on thoroughly tested and proven scientific principles, borne out by scriptural records, and recognized by the world's greatest scholars and most eminent scientists as the only inimitable Institution embodying the infallible methods of Nature as revealed to the intelligence of man through comparative reasoning and untiring observation. Keeping abreast with the Spirit of the Times, Mazdaznan remains conscious of its monism, unitism, dualism, trinitism, panism and polyism, as revealed in the macrocosm and microcosm of the Infinite and Finite, complexedly ever blending but never ending.

24 Mazdaznan declares absolute eradication from sickness, sin and sorrow, assuring freedom from all bondage, through diligent practice of Science and Faith

25 Mazdaznan declares that the lower walks of life are repetitions of past incarnations called into existence through processes of re-incarnation and transmigration prompted by pre-natal influence and inherited tendencies which in man constitute the cause for contention and struggle, thereby *retarding progression*

26 Mazdaznan declares light upon all subjects, whatever their nature, and gives them due consideration in a spirit of kindness and toleration, paying respect to all ideas, views, opinions and statements

27 Mazdaznan declares that all life is eternal, without beginning or end thereof, the knowledge of one's self insuring confidence, assurance and the substance of things which is Faith, for "This is Life Eternal—to know God;" "Wherefor be ye perfect like your father in heaven is per-

fect," for "Know ye not that the kingdom of heaven is within you?"

28 Mazdaznan declares that in this world of manifestation there are no two things exactly alike, nor can two things occupy the same space or place at the same time; consequently variation in ideas will forever characterize the individual here on Earth as well as throughout the abounding Space.

29 Mazdaznan declares through this most glorious Message of Peace and Liberty showers of blessings unto Prosperity and Perfection to whosoever will come and take of the flow of life freely, the divine flow that quickens the spirit and refreshes the soul unto a life worth living.

30 Mazdaznan points to no authority or authoritative institution other than the Supreme as the highest ideal in conscious manifestation, and declares that all ideas are sacred to the individual who proves and perpetuates them by a life most simple and exemplary.

31 Mazdaznan recognizes in their proper place all records, scriptures and books, knowing them all to be an answer to the demands made by inquiring minds, but for its own guide of infallibility accepts none other than the Open Book of Nature, recognizing the latter as an instrument supplying the wants of immediate demands, the interpretation whereof is sacred to every individual as a divine right.

32 Mazdaznan declares that the Infinite will not manifest in unclean tabernacles, and that we owe it to ourselves and the race to remain unspotted before the world, show forth pure and healthy bodies, noble and truthful characters, commanding respect from all and by all, for "Know ye not that your body is the Temple of the Living God?"

33 Mazdaznan declares in accordance with the testimony of Saviours, Saints and Sages. That "Verily, even in this flesh thou shalt see God," who will come "to His Temple not made by hands," but "in His expressed image," and That the body of man is the highest ideal of God and the culmination of processes creative and evolutionary, with the end in view of becoming an honour for eternity.

34 Mazdaznan recognizes goodness, beauty, character and sublimity in everything confined to its own sphere, and sees, like unto a mirror, the manifestations of all things not only within their spheres, but also beyond them,

recognizing in the things outside of one's self reflective expressions serving as a memorandum for our good, and as an incentive unto higher aspirations yet to be attained.

35 Mazdaznan recognizes in the Holy Family of Father, Mother and Child, the Principle of God incarnate, expressing Unity through Divine Trinity, forever revealing the Duality of Creation, assuring perpetuity unto higher Perfection through conscious bonds of Procreation, which alone proves perfect Union.

36 Mazdaznan enables man through its inimitable teachings to conquer all pre-natal influences and earthbound ties of ancestry, redeeming mankind from sickness, sin and sorrow, and thus saving man from blind egoism and narrow selfishness, contributing to Society one more member enlightened with the spirit of altruism and broadness of mind, serving humanity by exemplification of true character, on which the ultimate salvation of society and the redemption of the race depends.

37 Mazdaznan is the new name spoken of by the prophets, poets and saviours, revealing the designs of the spirit of the times.

38 Mazdaznan shall the password be in all walks of life, revealing firmness of mind and happiness through perfect health, assuring the treasures of wealth that forever flow from out the horn of plenty before the feet of the children of men as their blessing and birthright by virtue of their relationship unto God, with whom all creation is at one, even as "I and the Father are at one."

39 Mazdaznan needs not proselyte nor seek to gain adherents to its teachings, recognizing the principle of demand and supply as to time and condition to be in correspondence with cause and effect.

40 Mazdaznan invites all mankind to its most glorious Message and Gospel of Peace, Liberty and Individual Rights without money or price, imparting its ways and means unto Science and Faith free from obligations, leaving it to its adherents to voluntarily perform their part.

41 Mazdaznan proclaims and sounds its Infinite Message to the honest in heart and asks them to come and prove for themselves that the hour has come for truth to be revealed, demonstrating perfect manhood and noble womanhood.

42 Mazdaznan asks of the Redeemed and Reclaimed to declare the Message of Peace and gather the elect from the four corners of the Earth, declaring Hope and Good Cheer with Blessings of all Good Things unto all the world.

43 Mazdaznan beseeches the Awakened to proclaim the Word of Promise on all occasions, and furthermore demands of the world to live up to its confessions, irrespective of creed, caste or colour.

44 Mazdaznan invites investigation, demands demonstration, and asks for abilities as well as possibilities, to which there is no end, reminding one another that the greatest lesson in life to learn, and the grandest achievement possible, lies in the realization of the maxim of Ainyahita :

*Stand alone and mind thy own,
That alone shall sin atone.*

45 Mazdaznan places no restriction upon its associates, but assures perfect freedom guided by reason, consideration, logic, discrimination, judging all things from cause to effect and the manifold attributes of the mind, soul and spirit.

46 Mazdaznan declares that a nation cannot rise above the level of the woman, and for this reason places its hope for the realization of the millennial age in the education of women, that by virtue of the control of maternal laws the latent forces of the life to be incarnated may reveal the Coming Race, and through the unrestricted application of the Power of Thought give Saviours of Liberty unto the world, making our land the Saviour Nation of the earth and thus through the Ascendency of the Transparent Race redeem all mankind from the influences of superstition, ignorance, witchcraft and the hypnotic spells of past antiquity.

47 Mazdaznan assures through its practices true individualism that leads to practical collectivism, rebuilding the old society from out of its chaotic state unto the formation of a New Order of Things in the Society of Man, thus realizing that "the old has passed away; behold I shall make all things new."

48 Mazdaznan is Royal in Principle, consequently making its adherents non-obligatory, and Democratic in Application, thus voluntarily serving God and Man.

Mazdaznan Statement

Mazdaznan Statement

I am a Mazdaznan, and herewith make my statement according to the only infallible, inspired, divine and revealed religion.

That there is no authority greater than God and no religion higher than Truth.

I must obey God more than man

I must love the Lord my God with all my heart, my mind, my strength and all that is within me.

I must love my neighbour as my own.

I must hold to the covenant that I am here upon this earth to reclaim the earth, to turn the deserts into a paradise, a paradise most suitable unto God and His Associates to dwell therein.

I must be loyal in principle and democratic in application.

I must never cause an infliction, death or injury to any flesh or blood, be it animal or man

I must not partake of animal flesh, blood or fats during times of prosperity, neither resort to it in case of famine or torture to save myself from starvation; for he who clings to life shall lose it.

I must never raise my hand, or a weapon of any kind, against my brother, a friend or foe, for all they that take the sword shall perish by it.

I must never engage in any business or profession calculated to inflict injury, or the destruction of life and property

I must declare and make peace with an adversary quickly through non-resistance and by arbitration.

I must never go before courts with any grievance whatsoever, and when forced into it by an adversary, leave it all to the course of providence, destiny and fate.

I must live in peace under the most adverse conditions, and ever remember that it is by far more wholesome and profitable to feed the enemy than to fight him.

I must never enter into dispute, debate, discussion or argument about creed, belief, customs or theories, for argument is death unto the voice of truth.

I must never seek revenge, for "vengeance is mine," saith the Lord, "I will repay."

I must not engage in usury, but in its stead divide profits equally.

I must not take advantage of a brother, neither be partial to a stranger, and remunerate every man according to the value of his hire.

I must promote and assist in the promotion of final emancipation of all mankind through the application of ingenuity, invention and industry, ever engaging in means of direct conformity with every religion and its divine tenets.

I must assist the needy, the afflicted, the distressed, the fallen, the neglected, the struggling, the perishing, and do so in a spirit of love, kindness and respect, bearing in mind that charity begins at home.

I must be honest, true, pure, chaste, truthful and industrious, applying my gifts, talents and attributes, endowments, propensities and properties into constructive pursuits that the kingdom of heaven may be realized on this earth.

I must keep within the boundary lines of the dictates of my own conscience, and serve my God by keeping every one of His commandments, and rather seal the testimony of the Saviour with the loss of my terrestrial life than to turn traitor to the Kingdom of God.

Index

	Page		Page
A Conception of God	65	Blest be the Heart	261
A Cradle Song	260	Blest be the Tie	43
A Creedless Love	192	Bread of Life	86
A Million Torches Lighted . .	6	Bread of Life	131
A Peace Chant	61	Breathe and Sing	250
A Prayer	36	Breathe In	169
Abide With Me	298		
Acrostic	156	Camel Song	41
Affirmation	278	Can You?	204
Ainyahita's Prayer	300	Christ Is All	170
All, All is of God	277	Christmas	146
All Hail	205	Cleansing Fires	88
All Nature Sings	244	Come and Worship	214
All the Way My Saviour Leads		Come Home	31
Me	40	Come Unto Me	145
All Things Beautiful	249	Courage	182
America	223	Cup of Ruby Red	132
Angels of Light	46		
Apocalypse	70	Daily Ministry	178
Arab Desert Song (Ranabava		Dare to be a Daniel	297
Moya)	41	Daylight Dying	113
Art Thou Weary	37	Do The Right	241
As God Will	100		
Ashem Vo-hu	280	Easter	159
Ashem Vo-hu	207	Easter Bell	114
Assurance	39	Easter-Time	246
Assurance	253	Equality	241
As Years Go On	211	Eternal Mind	147
At Home	32	Eternal Wisdom	48
Autumn Song	208	Eternity	125
Ave Maria	208	Evening Bells	225
Awake, Awake, the	173	Every Inhaled Breath	168
Awake, My Soul, and with . .	150	Everywhere I Know	139
Awake, My Soul, Stretch Ev'ry,	121		
Awake, My Soul, to	165	Facing God	58
Awakening of the Soul	239	Fast and Pray	149
		Federation of Nations	130
Be Brave	137	Follow Follow Me	42
Be Careful What You Say . . .	263	Follow Me	232
Behold the Image of Thy God .	276	For God is Love	135
Be at Sorrow	271	For God So Loved this Lowly	
Be Like the Christmas Sheep .	256	World	127
Benediction	96	For the Faithful	76
Be Still	133	Forward Into Light	230
Be Still and Know	41	Found Him Still the Same . .	171
Be Strong	110	Fountain of Love	172
Bethlehem	122	Fountain of Wisdom and Light,	87
Blessed Hour of Prayer	52	From Out the Presence	74
Blessed, Our Master	216		

Index

	Page		Page
Ga-Llama	163	I Live in the Land of Sunshine, 4	28
Glory to God	183	I Need Thee Every Hour	13
Glory to God	190	I See Him Walk	16
God Abides in Me	34	I Send Thee Tongues	133
God Be With You	104	I Shall Nevermore	134
God's Bright Concentric Pearl	62	I Will Guide Thee	236
God, Gott	138	If We Could Know	118
God give me Strength	36	Il Elo-him	63
God in Nature	220	I'm a Pilgrim	240
God is Love; His mercy brightens	189	Immortal Love	197
God is Love; yea, love around me	233	In His Holy Name	99
God is Love; that love surrounds me	44	Inspiration	66
Good-Night	229	In the Sunshine	154
Good Tidings of Great Day	202	Invocation	50
Good Thought, Good Word	275	Invocations	303
Grass and Roses	224	It Is Springtime	286
Hail Thee, Mazdaznan	193	Just Where I Am	56
Hail to Thee	51	Keep Still, Keep Still	49
Happy Little Sunbeams	194	Know that the Lord	141
Harvest	238	Koponte Kai Kamaton	37
Hasty Words	267	Land of Sunshine	164
Have Courage	95	Lead, Kindly Light	103
Have in Your Heart Sunshine	128	Leave, Ah, Leave All Sorrow	270
Have We Trials and Tempta- tions	282	Leave Them There	271
He Knows	199	Lest We Forget	82
He Knows It All	77	Let Not Your Heart	271
Holy Father	55	Life is Sound or Song	123
Hosiannah, Prince of Peace	148	Life that Shall Endless Be	157
Hours of Evening	237	Life's Sweet Goal	120
Hu Hata	277	Lift Up Your Heads	67
Hu Mata	277	Listen	107
Hu Mata, Hu Hata, Hu Varashta	278	Live by Loving	144
Humility	209	Lord God, Elohim	79
Hu Varashta	279	Lord God Immanuel	217
I Am Here Upon this Earth to Reclaim	274	Love Divine	108
I am, O Lord, and Surely Thou Must Be	16	Love Divine	123
I Am the All, the All I Am	117	Love is One	252
I Am the Son of God	68	Love is One and Liveth	236
I Am Walking	167	Love Thy Neighbour As Thyself, 276	
I Am What Men Call God	33	Man Behold in Things of Nature	276
I Breathe Thy Breath	245	Mazda, Our Leader, Mazda Our Master	274
I Can Command the Lightning, 21		Mazdaznan Affirmation	339
I Leave Thee Not	283	Mazdaznan Confession	333
		Mazdaznan Declaration of Freedom	345

Index

	Page		Page
Mazdaznan Knows	175	Salaam Aleikum	38
Mazdaznan Statement	355	Salutations	327
Mazdaznan 'Tis to Thee ...	219	See Thy Relation	140
Morning Red	201	Self-Will and God's Will . .	158
Mother Wisdom	111	Set Thy Heart Right . .	105
My Daily Question	126	Shall We Meet Beyond the	
My Own Shall Come	196	River	296
		Shiv-o-lum	117
Nature Song	222	Shout the Tidings .	262
Nearer My God to Thee	301	Signs of Christ	186
Not Backward Step	57	Song of the Angels	206
Now, just a Word	179	Sowing Time	195
		Spirit of God	36
O Blessed Thought	134	Spyenta Anyahuta . .	47
O How Joyful	299	St Ambrosius	210
O How Swiftly Time Does Pass,	288	Standing On Our Feet	226
O Lead Us On	89	Stir, Stir the Glands	273
O Lux Ineffabilis	266	Sunlight or Daylight	151
O Mother Sunshine	248	Sun of My Soul	45
O Thou Eternal One	1	Surrender	272
O Thoughts Ineffable	27	Sweet Sabbath Home	242
Oh Come All Ye Faithful	293	Sweet, Sweet Rest	270
Oh Happy Day	292	Take Heed	80
Oh The Sorrow When We Tarry,	287	Talk Happiness	116
Our Father's Way	177	Teach Me	243
Our Master's Message	109	Teach Us, Abba, Sing	234
		Tell Me the Old, Old Story	288
Pass Me Not O Gentle Saviour,	289	Tell Us of It To-day	198
Pass the Word Along	174	The Beauties of Nature	92
Peace	85	The Birds are Singing	251
Peace	247	The Call of Life	191
Peace	255	The Command	69
Peace Be Still	180	The Cosmic Breath	110
Perfect We Must Be	112	The Daily Question	126
Prayer for the Spirit	265	The Flower	218
Prayers, Mazdaznan	342	The Glory of the Sun	81
Precious Name, Dearest Name	98	The Handwriting on the Wall	268
		The Hope of the World is Love,	172
Raise Thy Spirits	64	The Kingdom	184
Ranabava Moya	41	The Lenten Fast	167
Realization	272	The Little Wild Birds	166
Reincarnation	90	The Lord, He is My Shepherd	143
Resurrection	213	The Lord is My Shepherd	257
Rhythmic Breathing Melody	296	The Lord's Prayer	106
Roll On	264	The Merry Sun for Me	223
Ruby Red	132	The Message of the Easter Bell,	114
Russian National Hymn	115	The Narrow Way	258
		The New Earth	125
		The Old Has Passed Away	129

Index

	Page		Page
The Old Ships Are Moving . . .	290	United Brothers	152
The Open Book of Nature . . .	93	Universal Truth Divine	119
The Perfect Name	176	Upward	78
The Poet and Waterlily	227		
The Quiet Hour	54		
The River of Life	188		
The Silent Moon	254	Victory	185
The Spirit in Ev'ry Heart	183	Voice of the Spirit	143
The Strife is O'er	287		
The Word of the Lord	235		
There is Beauty All Around	53	Watch Thy Footsteps	259
There is no End to Matter	279	We Need So Little	124
There is Sunshine in My Heart, .	290	We See Our Sun	212
There Shall be Light	72	We Should Love Them	221
There's One to Make	142	What Are Ten Thousand Worlds, .	10
Things of Order	200	Whatever the Way	295
Thousand Times Hail!	73	When a Wanderer Returns	295
Thou Soul of Souls	60	When the Day, Declining	94
Thread Over Thread	160	Wherefore Be Ye as Perfect Life, .	281
Thyself in Me	146	Where Mazdaznan Dwells	59
To Be Remembered	136	While the Days are Going By . .	291
To Comfort Thee	97	Wonderful Words of Life	294
To-Morrow	102	Work for the Night is Coming . .	285
To Thank Thee for the Things . .	215	Work With a Will	231
Tra La La	273		
Transfiguration	96		
Transmigration	83		
Trinity	203	Yatha Ahu Vairyo	279



Printed by
Wm. McLellan & Co. Ltd
240 Hope Street
Glasgow
G 2